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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

THE POWER OF FAITH. NO. I.

In several places in the New Testament, our Savior and his Apostles have ascribed an unlimited power to faith; or, at least, an efficacy to which they have set no limits. To mention no other passages, our Lord declares, (Mark ix. 23,) 'All things are possible to him that believeth.' In the contemplation of these words, two questions may naturally rise, which it will be my endeavor to answer:

1. In what way does the faith, here spoken of, operate in attaining the object in view?

2. What qualifications are to be put on this and other declarations, relative to the efficacy or power of faith?

1. In what way does the faith, here spoken of, attain the end in view? To render my answer to this question the more distinct, it may be of use to say a few words in definition of the faith, to which this power is attributed; and I think a little attention will show that it consists chiefly in a firm belief, that the object in view is attainable. In the context it is said, that the father of a young man applied to our Savior for the exertion of his power or skill, in relieving his son from extreme distress; closing his appeal with the earnest entreaty, 'If thou canst do anything, have compassion on us, and *help* us.' Our Lord replied, 'If thou canst believe, all things are possible to him that believeth.' In another place, (Mark xi. 23,) it is said, 'Whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things, which he saith, shall come to pass; he shall have whatsoever he saith.' Accordingly, when the disciples, who had made an ineffectual attempt to restore the young man, mentioned above, asked him what was the reason of their failure, he told them it was their 'unbelief:' and, when Peter attempted to walk on the water, and, beginning to sink, called in terror upon his Master to save him, Jesus said to him, 'O, thou of little faith, wherefore didst thou doubt?'

There are two ways, in which an unwavering faith in the possibility of a thing may contribute to render it possible. It may excite us to effectual exertions of our own strength, and it may be the means of procuring for us the co-operation of *Divine* power.

First, I observe, that in the ordinary course of Providence, success often depends on an unwavering belief in the practicability of what we attempt; as it prompts us to exertions, we should not otherwise make. It is an old maxim, 'If you believe a thing impossible, your despondency will make it impossible.' No man wishes to labor in vain. No man, who has no *hope* that strenuous and persevering efforts *would be* of any avail, will be roused to those exertions, on which everything may depend. On the contrary, an unwavering belief in a happy result has often prompted exertions, which would not, and perhaps could not otherwise have been made; imparting strength, as well as resolution to the man. To this we may attribute the triumphing of many a conqueror on the field of blood, and many a party in the various struggles of social life. By the same principle, too, numerous inventions, which would otherwise have perished amid successive and accumulated difficulties and disappointments, have at length realized to their authors all their most sanguine expectations.

Such is the influence of faith in rousing, directing, and increasing those natural powers, which act in obedience to the will. We may now observe, That our involuntary powers, or those which are not subject to the will, are affected in a similar manner by faith. Faith in the skill of a physician, or the efficacy of his medicine has often given to his prescriptions an effect, which they would not otherwise have produced. Many a patient has recovered from sickness, from the influence of a strong faith that he should recover. Faith and hope quicken the languid circulation of the blood, and give to the system an energy to overcome difficulties and obstructions, under which nature would otherwise sink. A very popular writer of our country seems to think that the instantaneous cure of the woman, mentioned Luke viii. 43–48, resulted from the direct efficiency of her faith. This, however, appears to me to be an unwarranted extension of the doctrine, for which I am contending. The influence of faith on our involuntary powers and capacities is gradual, not instantaneous; and I suppose there are some diseases, which the strongest faith, without the intervention of means, would have no tendency to remove. It is true, our Savior said to the woman, 'Thy faith hath made thee whole;' but this, I think, admits an easy interpretation without attributing to her faith any immediate and direct influence on her disease. It prompted her to touch the hem of our Savior's garment; and, on doing that, she was healed by that efficient power, with which he was clothed. Her faith was acceptable to God; and, as a token of his approbation, she obtained the desire of her heart, restoration to health. I am anticipating, however, what I would reserve for a more distinct consideration in another place.

Hitherto my illustrations of the power of faith have been drawn from the influence, it exerts on our animal functions and secular pursuits. The like observations, however, will apply to the nobler enterprises of the soul; to all our endeavors to improve our moral character and condition. While a man believes himself an absolute slave to appetite, passion, or a thoughtless world, such a slave he must and will be. Every power of his soul will be chained and imprisoned as effectually, as the outward members of any captive were ever confined, by means of iron and stone. On the other hand, if we have an unwavering faith in our spiritual freedom, that faith will make us free. It will break our manacles and fetters, demolish the walls of our prison, and, while it continues to operate, render us incapable of a sinful captivity. If we firmly believe it in our power to rise above earthly enjoyments to those, which will be infinitely more lasting and satisfactory, our faith will counteract the gravitation of our souls, and give us the elevation, to which we aspire. In a word, Christian faith, if permanent and strong, will exert an influence on all the powers of the soul; rousing those, which are dormant, strengthening those which are weak, and combining the energies of all, in the pursuit of their proper objects. Thus we shall attain to the end of our faith, the salvation, the perfection of our souls.

It was said above, that there are two ways, in which faith operates in accomplishing the end in view. It renders our own exertions more effectual, and it secures the co-operation of Divine power in our favor. Having sufficiently, as I trust, proved and illustrated the first of these propositions, we shall now consider the second; which, though in one respect more important, will require less of argument or elucidation.

When our Savior said, 'All things are possible to him, that believeth,' he had, I suppose exclusive reference to those effects, which were to be produced by miraculous powers in the attainment of which human efforts could have no proper efficiency whatever. The like interpretation is to be put on the other Scriptures, referred to near the commencement of this number. There is no appearance of attributing the effect to the immediate, or proper agency of faith. God required faith, simply as a ground or condition, on which he would bestow his extraordinary power; and this was the ground, on which our Savior interposed his miraculous powers, for restoring to health and soundness many if not all, who applied to him for healing. It was the ground, too, on which he promised the apparent gift of working miracles. If the disciples had an undoubting faith, they might remove mountains with a word; and, to illustrate by an example, had Peter retained the confidence, with which he first stepped upon the water, there is reason to suppose he would have walked on the unstable element, in the same manner as his Master had done.

In the present state of things, we neither expect to work miracles, nor to have them wrought in our favor; but still the co-operation of Divine power is indispensable to success in any enterprise, whether temporal or spiritual; and faith is one of the conditions, on which that co-operation is to be expected. By its influence on our temper and conduct, it puts us in a suitable state for receiving the gift of Heaven, while it is a suitable acknowledgment of the power and veracity of Him, on whose promise we depend for every good in this world, and in that which is to come. S. W.

MEN RECONCILED UNTO GOD.

'And all things are of God, who hath reconciled us to himself by Jesus Christ.'

There is no light in which the merciful dispensation of Christianity can be more truly, or more advantageously viewed, than that in which it is here represented. Men reconciled unto God through Jesus Christ! This is the great prevailing topic of the Christian Scriptures. The whole system of the gospel is a gracious covenant of reconciliation, proceeding from the ineffable love of God, established by the mediation of Christ, and sealed with his blood as of a lamb without spot and without blemish.

It deserves to be well considered, that this representation of the gospel is borrowed, as almost every other necessarily must be, from human transactions. It would have been in vain, to have informed us of a reconciliation between men and God, if we had not previously had some ideas of a reconciliation, derived from observing the ways of mankind, or from our own experience in social intercourse. But we all have such ideas: and when we read in the Scriptures of a reconciliation between mankind and their Almighty Ruler, we naturally conceive of it according to our settled notions of such an occurrence between one man and another, or between different parties of men. This was not only unavoidable, (as the sacred teachers were constrained to instruct us in human language,) but it is, generally speaking, a great advantage: it helps to convey to our minds at once a clear and familiar apprehension of their meaning. Yet this very circumstance may be the source of great and lamentable error, if we judge of divine things without sufficient discrimination. The ways of God, though they may be compared to human transactions, are not altogether as our ways, nor his thoughts as our thoughts. We must be cautious not to overstrain these analogies, these illustrative comparisons between natural and spiritual affairs; for this will be apt to lead us into very dangerous mistakes. Thus, in respect to a reconciliation,—it usually happens amongst men, when two parties are at variance and need to be reconciled, that there has been from the first some folly and injustice on both sides. But how egregious would be our error, should we include this idea in our views of the reconciliation between God and men; and thus impute iniquity to Him in whom there is no evil at all! This, it may be said, is an error too gross to be entertained by any persons of sound mind; and perhaps it is so. But again, let it be considered that it still more frequently happens, in the case of enmities and estrangements amongst men, that even where there may not have been any fault originally in one of the parties, yet at length there exists some great obstacle, some strong dislike and reluctance to be overcome on both sides, before a sincere reconciliation can take place. Now, if we have formed enlightened conceptions of the Supreme Being, such as reason and revelation unite to teach us, we shall surely admit, that to include this idea in our views of Christian reconciliation would likewise be an egregious error. If there be truth in the Scripture declarations of the infinite mercy and compassion of God, it were highly absurd to imagine any unwillingness, any natural impediment, any opposing principle in God, standing in the way of a reconciliation between him and his sinful creatures. Yet who will say that this is an error too gross to be entertained? Who does not perceive that this error forms the pith and strength of the popular doctrine of atonement by the blood of Christ? How familiarly do the believers in this doctrine speak of a reconciled God; an expression unknown to the Scriptures, and which savors far more of heathenism than of Christianity. The thought which evidently occupies the chief attention of serious Christians of the popular persuasion, relates to the infinite wonder which Jesus has accomplished in prevailing on God to be reconciled to the world; in procuring, at the price of his own infinite sufferings, the boon of forgiveness from the offended majesty of heaven! Thanks be to God, the sacred writers are in no degree to be charged with this monstrous delusion! They, as the ambassadors of Christ, beseech men to be reconciled unto God, and declare this to be the purpose of the gospel dispensation. But in no one instance have they taught that Christ reconciled God to the world. This important difference, between the language of the apostles and the language of modern creeds cannot be owing to accident. The doctrines cannot be the same, which require to be uniformly expressed in opposite terms.

THE BIBLE.

It would be happy for all men to be Christians; but every man should know what it is to be a Christian. This knowledge may be easily found in the holy Scriptures, and nowhere else with certainty. These Scriptures compose a book, which, beside pointing out a sure way to happiness, temporal and eternal, contains a variety of matters, more eloquent and charming to a reader of true taste than all other books. It speaks in a language of more simplicity, sublimity, and power, than that of human genius in its highest efforts. It is partly historical, and partly didactic. Every thing most important and interesting to mankind is detailed in its history, and its lessons of piety and morality are powerful and perfect. These latter are not dryly arranged in scholastic method, but intermixed with the history, where they shine forth in living characters, whether good or bad, with a most affecting brilliancy. And here the best characters, most favored by the historian, are branded with the blemishes and crimes to which in fact they were liable, and followed with such rewards, or pursued with such reproofs or punishments, as divine justice required. Herein are found such strains of poetry, as loudly speak the divinity of their Author. Herein we every where meet with strokes of oratory, which speak more in five or six words, and with greater power, than the long elaborate orations of Demosthenes or Cicero. And to set these infinitely farther still above all human efforts of the kind, they are accompanied with predictions, often the most unlikely, and sometimes, to human apprehension, impossible to be fulfilled; and yet, at a great distance of time, most exactly verified by events. Again, to give these predictions credit when they were uttered, and to raise a well-grounded expectation of the accomplishment, innumerable miracles were wrought, to prove that almighty power ensured the dictates of infinite wisdom. The inquisitive reader no sooner wishes to know for what end or purpose this astonishing interposition of the Divine Being is asserted to have been given, than he finds that end repeatedly declared in the same book to be no other, than the reformation of mankind, and their real happiness. An end of less consequence, or of less connexion with infinite goodness, cannot be supposed. The man that knows himself, that is, how very incapable he is of attaining to true happiness, by his own endeavors, must either believe in this interposition, and give his faith to this book; or maintain that he wants no help, and that God is neither willing nor able to help him.

THE RIGHT KIND OF AMBITION.

Is man intended by his Maker for immortality? If he is, what is this life to him? It is certainly of no consequence to him, but as it fits him for immortal happiness, or misery. Taking the matter in this light, he is certainly a madman, who gives his attention chiefly to this life and the things of it. The accomplishment of his temporal schemes requires a world of thought and labor; which, after all, are a great deal more likely to miscarry than succeed. But if they do succeed, so as to raise him to wealth and power, is he happy? Or had it not been better for him to have been poor and powerless? If the afflictions that attend on his worldly exaltation have not convinced him of his mistake, and he be still fool enough to be pleased with his prosperity, his delusion must vanish at the near approach of a death, which must probably throw his too worldly mind, at least, into a total uncertainty about his condition in eternity. Now, though this man had risen to the condition of a Crœsus, or a Cæsar, hath he not made a very little man of himself? These two men stand on record, the first for his captivity, and the second for his assassination. The Christian may, and therefore ought, to plan for somewhat higher and more permanent. Poor Crœsus! Wretched Cæsar! As heathens, they ought, for they might, to have pursued a wiser and better scheme of life, as Solon and Atticus did. But, for a Christian, with heaven and eternity open to him, to scheme for a minute proportion of the riches possessed by the former, or for a paltry share of the power to which the latter attained, is exhibiting an example of greater contentment and humility than his religion requires of him. There is a species of riches, and also of power, infinitely exceeding all this world can raise us to, which may be arrived at, with absolute certainty, and with far less struggle, than the painted clouds and shadows pursued here below. The worst we can say of Alexander and Cæsar is, that their lives were founded on a mistake, and passed in the dark; but what can be said of a Christian, in broad day-light, eagerly pursuing what he knows to be trifles, in preference to somewhat, which he confesses to be of infinite moment, but that he is an idiot equally desperate and despicable?

[From our Correspondent in England.]

TRAVELLING SKETCHES. NO. IX.

From a Lady in England to her young friends in Boston.

If I were writing for the amusement or information of any but the youth of another country, I should hesitate in presenting to their notice a place so well known as Manchester. To those, however, who hear and know a great deal about a Manchester in embryo, in Massachusetts, it may not be wholly uninteresting. The face of the country in Lancashire presents a perfect contrast to the scenery I have before described: in and near Manchester it is one unvaried level; the town is enclosed on three sides by small rivers. The Irwell, on the west, receives the waters of the Irk, on the north, and the Medlock, on the south, and flows on towards Liverpool, to join the Mersey. Within the precients of these rivers, the spectator is usually so enveloped in smoke, that it is difficult to discern the various splendid buildings which adorn the town. Manufactories of immense size, warehouses and public buildings for charitable and literary purposes, are densely crowded into this space.

On the east bank of the Irwell stands the Collegiate Church; it was built in the year 1422, in the highly ornamented English style, and, after the fashion of the dark ages, it has grotesque figures, variously represented, which, in these days, seem singularly inappropriate to the sanctity of the place. The stalls in the chair are decorated with carved figures of swine, men playing at back-gammon, a fighting cock, a hare superintending culinary apparatus, among which is a spit with an empaled human being, and on the external as well as internal walls, are suspended figures, which seem to return your gaze as you fix your own look of astonishment upon them. The tabernacle work is unrivalled, and the Altar-piece is a tapestried representation of the death of Ananias and Sapphira.

Near the Owd Church, as it is provincially called, and at the confluence of the Irk with the Irwell are Chetham College and Library. These buildings were, at the time of the civil wars, used as barracks and a prison; the property was subsequently purchased by Humphrey Chetham for a blue-coat hospital and library. Eighty poor children are here provided for and educated. The library, consisting of twenty five thousand volumes, is open to the public, free of any expense, and an annual provision is made for its augmentation.

Among a great variety of Lyceums and literary and philosophical societies,—from the Royal Institutions for the wealthy to the Chetham library, where knowledge is dispensed gratuitously, the Athenæum stands conspicuous; the subscriber of seven dollars a year, may have the advantage of attending lectures, (fifteen courses were delivered last year, consisting of seventy three lectures,) of frequenting the reading room, where forty three English papers and several foreign ones are regularly taken, of access to a library of 3,960 volumes, with the privilege of taking home two, and of attending classes in Music, and the French, Italian, and German languages. These, with excellent Sunday schools, seem to intimate that ignorance cannot dwell in Manchester.

There are comparatively few persons residing in the town; large houses, which were formerly the dwellings of opulent families, are now appropriated to cotton and silk, and the living mass resort to the purer air of the suburbs. At one o'clock, Manchester seems teeming with population; all, men, women, and children, may be seen diverging from the centre to their different homes, to dine, and breathe, for an hour, an atmosphere less dense than that in which they work. A short time after crossing either of the rivers, you are in an attractive neighborhood. Many of the Villas are handsome and tastefully built, adorned with trees, and surrounded with ornamental pleasure grounds.

There is, however, a plan in action which will far exceed what has yet been done for the convenience and comfort of the rich. Victoria Park is intended to occupy five miles of roads, laid out in terraces, crescents, and villas, with plantations to embellish and render delightful this agreeable retreat. There are already more than fifty gentlemen's seats, some finished and occupied, and others nearly ready, as well as a Church, intended to contain 1200 persons.

On leaving the town for the southern suburb, you are not at all aware of crossing the Medlock; you may know its location by one of the very largest of all factories, rearing its important head over every other visible thing, and if you can take your eyes from this stupenduous building, you may see an inky-looking stream, moving sluggishly at its foot. A little farther on, in Grosvenor square, is Manchester New College, an Institution designed to furnish the means of a Collegiate Education for young men destined for the learned professions. It is interesting as being, perhaps, the only College in England, where a parent can conscientiously recommend a son to pursue Theological studies, for it is, I believe, that alone, where no profession of any particular creed is required. The professors are enlightened, liberal men, of different religious faith, and while ample preparation is made to meet the wants of the candidates for the protestant dissenting clergy, the literary and scientific department holds out equal advantages to students of every religious denomination, without any compromise of their conscientious opinions. S. M.

IMPOTENCE OF CREEDS.

It may be objected that we, as a religious denomination, want that uniformity in our faith which is the boast of such other churches as have a long series of propositions and articles to circumscribe the belief of its members, and prevent the introduction of heresy. The answer is simple. We have the Bible, and if this does not produce uniformity, we are sure nothing else ever will. Had the Bible been left from the beginning to do its own work, under the care of a benignant providence, the Christian world would present a far different spectacle from that which it exhibits at the present day. What has been the effect of all the attempts to shackle the human mind by creeds and confessions of faith, but either to paralyze and reduce it to a state of abject slavery, or to throw it into a state of fierce resistance and insurrection, and in all cases to frustrate the designs of the gospel, to impede the progress of truth, to multiply sects, and cut up charity and every Christian virtue by the roots? In some instances, indeed, theological, like political tyrants, by laying on too heavy a burden, cause it to be dashed indignantly to the ground; and the wicked policy of a synod to rivet an iron yoke on the consciences of the brethren, has been the means of dismembering the body, and emancipating those who have the spirit to claim and to 'stand fast by the liberty wherewith Christ has made us free.' But though 'the wrath of man is thus made to praise God,' we must regard every attempt to fetter the conscience by imposing on it 'for doctrines the commandments of men,' as an encroachment on the prerogative of him who alone is 'Lord of the conscience,' and a foul violation of the duty which man owes to man—a scandalous usurpation—a daring robery. Every such attempt reminds us of the flagitious cruelty of Procrustes, the man-monster who seized on all persons who came in his way, and by curtailment or extension, fitted them to the exact measure of his iron bed. The theological Procrustes would adjust all men's minds to his own standard, and suffer them not, under pains and penalties in this world, and a sentence of everlasting perdition in the next, to believe a tittle, either more or less than he prescribes, for he alone knows the whole counsel of God, and is familiar with the only path which leads to salvation! But all such acts of intolerance are vain. The mind of man is of too ethereal a nature to be confined by such trammels. It glides through a bigot's chains, and escapes from the inquisitor's dungeon, and in defiance of all synodical acts, and papal decrees, exercises the right of private judment which God gave as a birth-right, and which no power on earth can abridge or take away.

HUMAN NATURE.

We do not believe that human nature is altogether corrupt, nor that man is incapable of cherishing a good thought, or performing a good action. We are persuaded he can do both. But let every man judge for himself, by himself, and if, indeed, any one be conscious that he is 'desperately wicked,' let him withdraw from society, lest he spread the contamination of his wickedness, or request the magistrate to place him where he may enjoy the benefit of such discipline and correction, as will 'whip the offending Adam out of him;' but let him not libel human nature and the workmahship of God, nor judge of all men by his own depravity.

OUR FAITH AFFORDS SUPPORT IN DEATH.

Much industry has been employed to alarm the weak and ignorant, and to prejudice them against Unitarian Christianity, by charging it as deficient in supplying comfort to the dying. We wish the charge were put into some distinct and tangible shape, that we might judge of its credibility. What do our accusers mean? Do they complain that the ministers of our religion do not administer Extreme Unction?—Or that they do not usurp the judgment-seat of Christ, pronounce absolution, and dismiss the parting spirit with a passport to heaven? Verily then, the charge is true. They do not absolve—neither do they place any great dependence on those conversions which are wrought instantaneously, when the mind is weakened by disease, and under the impression of fear; nor do they, by any 'authority committed unto them,' declare that the gates of heaven will fly open to admit the sinner whose life has been spent in violation of the laws of God, on his pronouncing a few cabalistic words, or declaring his belief in some mysterious points of doctrine. They dare not assure him that he will be crowned like him who has honorably reached the goal in the Christian race, or lawfully triumphed in the 'good fight of faith,' and that he must inevitably be numbered among the white-robed sons of light. Such inebriating comforts as these, Unitarian Christianity cannot administer. At the same time, she desires no one to despair; though she does not encourage presumptuous expectations, she affixes no limits to the mercy of God.

Religious display, always odious, becomes peculiarly disgusting in the chamber of disease and death. The bed of the dying should be as a spot of holy ground that would be profaned by exposure to the vulgar gaze. There should the mind be permitted to retire within herself, and shutting out the world, hold communion with God, on her bed, and be still. There should faith and hope, celebrate their last triumphs on earth, unseen but by the eye, unaided but by the hand of friendship and affection. There should ascend the fervent prayer, and the devout aspiration, to be heard only by the Most High, not to be re-echoed by an admiring crowd—not to proclaim how a sinner can be converted, or a saint become doubly sainted, at a time when the world should have lost its influence, and in a place where vanity should find no admission. There should religion exercise her power in moving the patient to repent—to forgive, as he prays to be forgiven—to 'set his house in order'—to make restitution, and all possible reparation for past neglect, or violation of duty—to perform the last offices of justice and benevolence—to contemplate with devout gratitude, the example of the Lord Jesus, who has made perfect through sufferings, and 'who for the joy that was before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God'—and so to profit by the divine contemplation that it may elevate the thoughts from earth to heaven, from time to eternity. Yes: the Unitarian Christian's religion which has been his faithful guide and comforter through life, becomes his supporter in the hour of dissolution. It teaches him to look on the grave as the portal to immortality. It leads him, in spirit, to accompany the Savior risen triumphant from the tomb, to the mansions of glory; and 'ere this life be past,' gives him a blissful anticipation of the joys of heaven. What Gospel duties does not Unitarian Christianity inculcate? What Gospel consolation can it not impart? Who lives more virtuously and happily than he who acts most faithful to its principles? Who dies with prospects more cheering, or more sublime? The Unitarian Christian regards death not as a grim tyrant, issuing from the realms of darkness to seize his presdestinated victims, and hurry them down to realms of irremediable wo; but as the herald of Jehovah, deputed to undo the heavy burdens, and let the prisoners free—as the angel of a kind Providence, come to loose 'the silver cord, and break the golden bowl'—to fledge the immortal spirit to mount on high that it may become the inhabitant of a happier sphere, and approach nearer and nearer the source of everlasting life, there to quaff immortality and joy, and join the glorious assemblage of saints and angels, in anthems of praise and thanksgiving 'to him that sitteth on the throne, and unto the lamb for ever and ever!'

FAITH AND WORKS.

There is no question so often put to me as this, Whether are we to depend for salvation, on faith or works? When men, wholly ignorant, take upon them to instruct others in the principles of religion, it is no wonder that questions of this kind should be started, or that differences of opinion, in points like this, should find abettors. The truth is, the question supposes a distinction, where there is no difference, but between a cause and its effect, so necessarily connected, that, to suppose them separated, even in thought, is to strike at the very foundation of our religion. In the Christian sense, faith and virtue cannot be separated without the total ruin of both. By true Christian faith we are saved; but that faith which is without works, is dead, is not Christian faith, and can save nobody. Our blessed Savior himself, being asked by the Jews, what they should do to work the works of God, is so far from distinguishing faith from works, even as cause and effect, that he makes them the same thing; for he answers, 'This is the work of God, that ye believe on him whom he hath sent;' laying it down for a rule, that to believe in Christ is the very soul of Christian obedience; insomuch, that he who thus believes, must, as the Holy Spirit saith by St. Paul, 'be careful to maintain good works;' for otherwise he only believes as the devils do, who cannot help believing, but act nevertheless as infidels.

There are sparks of heaven-born fire, living in the innermost sanctuary of the human bosom, which solitude kindles into flame—and that must be a cold and a dark stream, and long must it have been running over them, which has quenched these sparks so utterly that the spirit of solitude shall breathe on them in vain. A sad blight must have passed over the affections, and a heavy mildew must have gathered on the best feelings of the heart, when they are not invigorated and expanded by being left to themselves under the open sky, and the silent influences of heaven. The world must exercise a strong and a hard power over the mind of him, who does not sometimes throw off its yoke, and enjoy the full freedom of retirement, and the peaceful luxuries of meditation.

BALANCE OF CHARACTER.

Religion also has been given to assist us in securing this balance of character, in which virtue consists. As has been intimated before, there is no necessity for extirpating a single principle which the God of heaven has planted in the human soul. All that the highest order of virtue requires is, that these principles should be excited and brought into action so that each one may have its proper influence, and no more than its proper influence, in determining the conduct. When, however, we speak of a man's principles in this connexion, we always mean to include his religious principles; which, in the sense I use the term, constitute as much a part of his nature as his social or even selfish principles do; and their developement is as necessary not only to the completeness of his character, but also to the preservation of a proper balance of character. Conscience, benevolence, even a well conducted selfishness, may do much, I know, as a check upon the excesses and extravagances into which so many are betrayed; but who will deny, that these are but a very feeble substitute for that check which God has ordained, and a capacity for which he has wrought into our constitution—I mean, a sense of religion. Exposed to temptations which are continually addressing themselves to our self-love, living in a world which, in spite of all we can do, maintains so strong a hold on our affections, immersed in cares which take up so much of our time and thoughts, who will deny our need of the full developement of our religious principles to be a check upon the excessive indulgence of a selfish and worldly spirit? Who does not know, that selfish and worldly motives do greatly preponderate in most minds, even to the injury of their virtue and happiness in this life; and that there is no power but the power of religion, which can bear with sufficient weight against these motives, to serve as a counterpoise?

It is, then, the great object of all religious instruction and edification to secure a balance of character; and especially to elicit those princi-

ples of our nature, which are to serve as a counterpoise to our selfish and worldly propensities. It is a great and mischievous error to suppose, that the legitimate effect of religion on the character is to produce mere excitement, convulsion, or the disproportionate developement even of a good quality; for this would be, not to secure, but to destroy a proper balance of character. Religion looks upon the voluptuary whose god is his appetite, and upon the miser, who hugs his gold with a strength of affection he does not feel for his children, and upon the slave of ambition who is willing to sacrifice his conscience and his soul for the bubble reputation—religion looks on them all as suffering, not from a depraved nature, but from a partial developement of their nature. Her aim, therefore, is to awaken those dormant principles of the soul, which, when once brought into action, will serve as an adequate check on these vicious excesses; will change the tastes, desires, and pleasures of these men, and make them look on their former gratifications as poor and worthless, by creating in them a capacity and a longing for something infinitely better. Yes, it is the effect of religion, of its precepts, and its sanctions, and all its institutions, to secure a proper balance of character. It does not destroy the pleasure we may find in the innocent amusements and recreations of this life; but it provides a check on this principle to prevent its going too far. It does not frown on that degree of interest which it is proper to take in the concerns of this world, nor interdict the delights experienced in social intercourse; but it provides an all-important check to prevent these principles from going too far. In a word, it secures that natural and intended balance among the different and conflicting elements of the character, which will make each do precisely the office for which it was designed by the all-wise Creator, and no less, and no more.

As we have seen that such a character is the only virtuous and religious character, I may add, that it is the only *useful* character. I will not deny that the disproportionate developement of some one quality, say a thirst for military glory, may make a character more striking, than, from its real strength, it could otherwise be, and give a man more distinction, and the world may call him great; but of great men we have had enough. Inquire the cause of the political dissensions and bloody wars, that have distracted and devastated the fairest portions of the earth—inquire the cause of the schisms and controversies that have rent the Church, and brought wrath and bitterness even into mens' communings with their God, and in a large majority of cases you will find that it may be traced to the endeavors of these great men to outdo one another. We do not want any more great men; we want useful men—men of strong sense, and perhaps of strong passions, but yet so exactly balanced that no one passion may exert more than its proper influence; the whole being under the easy and entire control of the judgment and a sense of duty. These are the men we want, and though they may be slow to gain the reputation of greatness, as there is nothing startling or extravagant about them, still in a good cause, and in trying emergencies, there are none whose power is more widely felt, whose ascendency is more generally acknowledged. Such was the character of our Washington; and it was this which made him the Father of his country. And if without irreverence I may go higher for an illustration—such was Jesus Christ. There was nothing in him that approached to extravagance or even to enthusiasm; but he exhibited throughout a perfect balance of character; and this, considering the circumstances of intense excitement amid which it was preserved, must ever be regarded as a moral miracle—one which will have almost as much influence on a thinking and philosophical mind to prove that God was with him, as stilling the tempest or raising the dead.—*Walker.*

CHRISTIAN REGISTER.

BOSTON, APRIL 17, 1841.

BENEVOLENT FRATERNITY OF CHURCHES.

The Seventh Anniversary of this important institution was celebrated on the evening of Fast day in the Rev. Mr Gannett's Church, which was filled with a large and attentive audience. Prayer was offered by the Rev. Mr Barrett. The Annual Report of the Executive Committee was read by the Secretary, and a motion to accept it made by Samuel May Esq. Rev. Mr Sargent one of the Ministers at Large and Pastor of Suffolk Street Chapel, then addressed the meeting presenting some facts, the results of his experience and observation in this Ministry. He spoke of the tendency of the Ministry at Large to abate sectarian prejudices, to mitigate and suppress the evils of intemperance, and concluded with remarks upon the continued and increasing necessity for this Ministry in our growing city. Mr Sargent was followed by Rev. Mr Waterston, another of the Fraternity's Ministers at Large, and Pastor of Pitts Street Chapel. Mr Waterston introduced his remarks by some just observations on the causes, which called the Ministry at Large into being, and led to the formation of the Benevolent Fraternity of Churches, showed that these causes still continued to exist and operate, and that the necessity, the obligation of further and persevering efforts to continue and sustain this Ministry still rested upon us. To give some idea of the operations of this Ministry, of the influence it exerts, of the results it produced, Mr Waterston then described the various spheres and scenes of his duty, carried us to the Chapel, where he preaches the word and offers the bread of life to hungry and famishing souls, to the vestry, where gathers the Church for prayer and religious conversation and the expression and exercise of Christian sympathy and brotherly love, to the Sunday School, where are assembled three hundred children for instruction in truth and duty, to the abodes of the poor, the neglected, the solitary, the disconsolate, to the bedsides of the sick and the dying, to the haunts of vice, of intemperance and skepticism, where the Minister at Large comes as a angel of mercy, a messenger of comfort and glad tidings; and from these descriptions, and from letters, of which he read extracts, received from those, or the friends of those, who had been reclaimed, reformed, and sanctified by the power of religion as presented and urged upon the heart and conscience through the efforts and labors of this Ministry, he exhibited the most satisfactory and conclusive evidence of its usefulness, of the great and good work it is accomplishing.

When Mr Waterston had concluded, Mr Willis presented himself to the meeting, as one who exhibited in his own character and condition some of the results of the Ministry at Large, as a young man, who had been rescued by its influence from the unfavorable circumstances by which he was surrounded, from temptations which he should otherwise have been unable to resist, and was now at Cambridge, in the Theological School, preparing for the Christian Ministry. Mr Willis spoke with modesty of himself, and with animation and fervor of the good he had seen and heard, he knew by observation and experience, had been done through the instrumentality of the Ministry at Large, and earnestly commended it to the continued favor and support of every benevolent and Christian heart.

Rev. F. T. Gray, who had formerly been engaged in this Ministry, then addressed the assembly, spoke of his own experience in the work, alluded to several facts as illustrative of the influence of the Ministry, read some interesting passages from one or two letters he had received from young men, whose whole character and destiny had been altered and determined by their connexion with the Pitts Street Chapel and the influences there brought to bear upon them, and concluded with some earnest and affectionate exhortations to continued effort and perseverance.

Mr Gray was followed by the Rev. Henry Giles, late of Liverpool. His remarks related chiefly to the condition of the poor in England, and to the efforts which were there making for their moral and spiritual elevation. These efforts, he said, owed, if not their origin, the direction which had been given them and the success which had attended them, to the influence exerted in that country by Dr Tuckerman, to whose memory and character, he paid a brief but beautiful tribute. Mr Giles gave an interesting account of the origin and progress of the City Mission, formed and supported by the Unitarians of Liverpool, and conducted by the Rev. Mr Johns. He spoke, at some length, of the character of these City Missions, of the necessity that exists for establishing them, of their tendency to counteract and alleviate the evils attendant upon the advanced and artificial civilization of England, and to promote everywhere the progress of the Redeemer's Kingdom and the common brotherhood of man. We regret our inability to give a full and complete sketch of the remarks of Mr Giles, which were often profound, always just and forcible, full of eloquent and beautiful illustration, and were listened to with deep interest and attention by the whole audience.

When Mr Giles had concluded, a vote was passed accepting the Report, and after singing the Doxology, the meeting was dissolved. To ourselves this was one of the most interesting Anniversaries the Fraternity has had, and upon those present it left impressions, we trust, which will be manifested in the increased efforts they make to sustain and carry forward the great cause, for which the Fraternity was instituted.

ECCLESIASTICAL COUNCIL.

The adjourned Meeting of the Hollis Street Ecclesiastical Council was held at the Supreme Court Room on Monday morning at 10 o'clock. After prayer had been offered, and the Journal of the last day's session had been read, the Moderator stated, that by the consent and agreement of the parties, the Council was now assembled under the character, and with the authority of a Mutual Council, to deliberate and decide upon the 'Grounds of Complaint' preferred against the Rev. John Pierpont, by a Committee of the Proprietors of Hollis Street Meeting House, on the 27th of July last; and that if the parties were ready to proceed, the Council was ready to hear them.

The Committee of the Proprietors stated, through Mr Dexter, their legal Counsel, that they were prepared and ready to proceed; Mr Pierpont objected to proceeding. 1st, Because the Council was not full. By the agreement between the parties he was entitled to *twelve* Churches, and but *eleven* were present; the Purchase Street Church not being represented, in consequence of the sickness of the lay delegate, and the dissolution of Rev. Mr Ripley's pastoral connexion with this Church. This objection to further proceedings at present, he considered sufficient; he had two others however. After some conversation upon this point, Mr Pierpont was asked to present to the Council his other objections, which he did as follows: viz., that an individual, whose testimony in relation to some of the facts, specified under one of the most important charges on the 'Grounds of Complaint,' he considered very material to his case, was now absent in Florida, and would probably not return till early in May; and also that he had been unable to procure legal Counsel to aid him at the present time, that the distinguished gentleman, who had rendered him such valuable service, at the previous sessions of the Council, in its ex-parte character, was precluded by ill health from assisting him now, that he had made every effort in his power to supply his place, but had failed, that he had the promise of the services of a gentleman, whose professional engagements would occupy him till the 20th of May; and he was therefore desirous to postpone further proceedings, to some period subsequent to that day. The Council at once regarded the last objections to further proceedings at present, as satisfactory; and after consulting with the parties, as to the most convenient time for reassembling,

Voted to adjourn to the first of June next.

It gave us satisfsction to perceive by the following paragraph, that the Editor of the Olive Branch disapproves and condemns the intolerant and persecuting spirit recently manifested by the Orthodox clergy at Cincinnati. This is nothing more than we expected from Brother Norris, who is a devoted and persevering advocate of religious freedom.

We perceive by our exchange papers, that an attempt is being made by the clergy of Cincinnati, Ohio, to exclude Unitarians from having either office or liberty of speech in the young Men's *Bible Society* in that city, and that Protestant, Episcopal, Presbyterian and E. Methodist clergymen, to the number of fifteen, have notified that they shall withhold their patronage if the Unitarians are not cut off from the common privileges of christians and citizens in the Bible Society. This we consider shameful intolerance. The reason assigned by the objectors is nonsense, viz. that the Unitarian is in error on one cardinal point in his creed, therefore, forsooth, he shall not be a party to circulate the word of God, which contains only truth. We have thought those claiming to be exclusively Orthodox, were doing the cause of Christianity infinite harm by their proscriptions and intolerance to those they consider heretical. Unitarians and Universalists are particularly marked for this purpose. Is it to be expected they will be brought to embrace more Orthodox tenets by unkind usage. We know no authority we have in the Bible to condemn those who cannot understand its doctrines as we do. While they equally reverence that book with ourselves—their character being good, they have all the claim to credit for sincerity that the most rigid Orthodox can have. The rest must be left to the judgment of God. We must all stand or fall on his judgment, and are plainly told not to judge one another.

THE NEW YORK OBSERVER.

Messrs. Editors,—It is not very often that I see this paper, but in meeting with it from time to time I have not failed to notice articles, calculated to give an erroneous idea of the state of things among our friends in Boston, with the signature J. T. Such an article appeared in the Observer of Feb. 27, bearing the title 'Conversion of Unitarians.' The most unpleasant feature of this article was its misrepresentation of the charitable efforts of our friends in the city. These efforts the writer ascribed to two main causes; to the fact of the increase of the Orthodox denomination, and the sentimentalism of the Transcendentalists. In a sentence like this he sets off the principal motive of the enterprise in behalf of the less favored classes, and thus characterizes an undertaking, which was commenced in sober good sense and has been prosecuted with zeal, judgment and success: "sentimentalism must have an outlet; and what could appeal more beautifully to the imagination, than efforts to enlighten, to purify and to elevate 'the lower orders?" Of course language like this can refer to nothing but the Ministry at Large. Thus J. T. explains the principal motive of that charitable movement, which has built and suitably endowed several free Chapels for the Ministry of the Gospel, and for the Christian education of great numbers of youth, who else might not have been reached by religious influences. Few of your readers will need to have much said in refutation of such detractions. The only meaning which the great mass of the readers of the New York Observer can attach to the phrase 'sentimentalism of Transcendentalists,' must be an offensive one, and calculated to give an entirely false idea of the movement commenced by the sainted Tuckerman and his associates, and still in successful operation. If J. T. would make good his word, and circulate the truth 'as widely as the error has circulated,' we refer him to the work on the principles and results of the Ministry at Large, written by one whose initials are the same as his own, and whose catholic love never allowed him to say a word in disparagement of any efforts, however humble, to relieve, cheer and elevate poor suffering humanity.

I have not time to follow through the article of J. T. and correct all its misrepresentations. In your last paper you remarked of one of J. T's paragraphs, extracted in Zion's Herald, that it 'contains at least as many falsehoods as sentences.' I do not think you have spoken too strongly. Were it not that my residence out of your State makes it difficult for me to speak of details in your city with sufficient minuteness to meet the demands of the case, I would undertake to expose more particularly the misrepresentations, that have been made. I cannot however help alluding to one statement in the Article of the Observer, already alluded to.

Some of our Sabbath School missionaries have been in the habit of illustrating the goodness of God by tracing his benignant purposes in natural creation, thinking, doubtless, that this is no sin against the Gospel of him, who bade us consider the lilies of the field and the fowls of the air, as proofs of the Heavenly Father's providing love: at the same time the study of the Bible has been the great aim of all our Sabbath Schools. Now listen to this charitable saying of the Observer.

'Some of their Sabbath School missionaries, having in reality no Gospel to communicate, lectured children and parents on the goodness of God, displayed in the construction of a butterfly's wing, or in the adaptation of a bird's bill to the kind of food on which he lives.' We say that this remark is false in any sense in which it can be fairly interpreted. That illustrations of Divine Providence have been drawn from natural creation is of course not to be denied, for every preacher uses them. It is false, that any one of our Sabbath School missionaries has lectured parents and children upon such themes to the exclusion of the Gospel. The aim has been to win the attention especially of the young to gospel truths by illustrations, that address themselves to the senses.

I might go on and speak of J. T.'s exaggerations of the changes of faith among the Unitarians of Boston and show how easy it is to give a false idea, even unconsciously, by stating only one side of the truth, and mentioning isolated cases as representing leading tendencies. How wrong for instance it would be for us to bring forward the undeniable fact, that within a few years several Orthodox clergymen have changed their faith, as a proof of the general decline of Orthodoxy.

One word as to the 'want of carefulness' in my last communication to the Register. The authorship of a piece on the 'Lowell Lectures,' signed 'Ald' and published in the Observer, was wrongly attributed to J. T. The error arose thus. I saw the offensive remark, spoken of in my previous article, quoted in the Baptist Advocate in New York. The Advocate attributed it to *the* Boston correspondent of the Observer; and the tone of J. T's piece of the date Feb. 27, and the fact, that he is *the* regular correspondent of the Observer and spoken of as such in its columns, led me into an error, which I am very happy to acknowledge.

With the apparently candid tone of J. T.'s piece in your last I was much gratified. The language originally used towards him was somewhat harsh. But he will remember, that one, who thinks that the benevolent operations of his friends have been misrepresented and their motives traduced by a contributor to a paper, whose readers have no opportunity to learn the truth upon the subject from other sources, should be moved to use such words, as gossip and backbiter. The discussion of opinions is one thing and the disparaging of motives and actions is a far different thing. I am happy to have a great many much cherished friends of J. T's faith, who are glad to cheer on every philanthropic work,—who are very cautious in judging the motives of other denominations,—who think that there is abundant room for the efforts of all well-wishers to humanity,—who are in no danger of thinking, that the prosperity of another communion of Christians must needs be the ruin of theirs, nor of imagining, that Heaven has granted them a patent right to do all the good in the world. S. O.

It was not till a few days ago that we saw the Letter of J. T. to the N. Y. Observer, upon which our correspondent S. O. has made the foregoing comments. It is not a very long communication—occupying but little more than one column in that paper—and yet, besides being in its general tenor adapted to give a false view of the state of religious affairs in Boston, it contains between twenty and thirty particular expressions, from each of which, it seems to us, the readers of the Observer could hardly fail to receive a wrong impression. As specimens, additional to what S. O. has furnished, we subjoin three or four brief quotations, nuimportant indeed, comparatively, in themselves, but illustrative of the untrusty spirit of the writer.

Speaking of a certain cause alleged to have been operating in this city, which he magnifies beyond all bounds, he says; 'It broke up the old Unitarian party, and released the minds of men from despotism.' *Broke up?* Strange news to us it is, that the Unitarian denomination has been broken up at all. *Despotism!* Who ever before charged Unitarians with this? 'The *liberty* wherewith Christ hath made them *free*,' always has been and is among their most marked distinctions.

He goes on to add; 'Many of them [Unitarians] have begun to feel the importance of historical Christianity.' *Begun!* Just as if the time ever was when they did not feel its importance. An unworthy insinuation! Before he writes again, let him read the Unitarian Lardner, and the host of authors of the same faith, who have done so much for 'historical Christianity.'

Again; 'The Old Massachusetts Society for the Suppression of Intemperance' of which 'Unitarians of high standing had been faithful members, thoroughly tried the experiment of *teaching the people to drink moderately.*' Is this suited to convey a true idea to persons at a distance? What is it but an attempt to hold up a useful Society, and through it, Unitarian Christians, to reproach?

Further; 'The Rev. E. S. Gannett preached a sermon on the atonement in which he grossly misrepresented the Orthodox views of the character of God.' This we pronounce false, unless it be misrepresentation to set forth those views in less revolting language than is employed in approved and popular Calvinistic books.

Also; 'This [Mr Gannett's Sermon] was published as a tract, and actively circulated, as a medicine for the increasing inclination to Orthodoxy.' It was not published for this purpose; they who caused it to be printed saw no such 'increasing inclination' as is alleged.

Moreover; 'To meet its influence, a reply to this tract was published, in the form of a letter to Mr Gannett, from the Rev. N. Adams, Pastor of the Essex Street Church. Successive editions had a rapid sale.' How many editions? how rapid a sale? The exact truth is in this wise; the types were set up but once; five hundred copies were struck off, and, after a few days, five hundred more; in all, only one thousand; several copies were sent to England, many were given away, the price was reduced nearly to cost, great pains were taken to give the letter notoriety, and yet, at the date of J. T.'s letter, after nearly a year, almost one third of the edition remained in the bookstores.

But we are dealing with small matters. Such 'gossip' is by no means to our taste. We hope not to have to do with it often.

MISSIONARY EFFORTS.

Messrs Editors,—I have been much interested in the letters that have appeared from time to time in your paper from the Missionaries who are engaged in spreading the truths of the gospel as understood by Unitarian Christians in the New States, and those parts of the Old where they have been hitherto unknown or misunderstood. It cannot but be pleasing to any mind to hear of the progress of what it believes to be important moral truth, and of the gradual upspringing of light in the midst of darkness. Were these gentlemen more frequently to communicate, through your columns, the result of their labors and religious explorations, it would no doubt be gratifying to more readers than one, and could scarcely fail to animate the hearts, and quicken the exertions of their brethren in this region. The supineness that has too often been exhibited by Unitarian Christians is indeed wonderful, but not more so than culpable. But it is gratifying to believe that a better appreciation of this subject is beginning to exist. I trust that the wealthy Christians of this denomination will not content themselves with sustaining a 'Ministry at Large' in Boston alone, but will send the apostles of their divinely sanctioned doctrine, at large over the length and breadth of our beloved land, until every important place shall be supplied with a minister and a church devoted to 'truth, holiness, love' and liberty—liberty of conscience and of thought in religious matters,—and until all other sects shall see and feel, that there is vitality in the Gospel as they understand it, and food for immortal minds in it, and that for all classes—for the poor and the illiterate, not less, as has sometimes been alleged, but more, much more, than even for the rich and educated.

Being in Western New York last summer, I was surprised to learn that there is no Unitarian Society in so large and important a place as Rochester, not to mention the cultivated and influential villages of Geneva, Canandaigua, Batavia, Palmyra &c, where nothing of the kind exists. There can be but little doubt, from the intelligence and candor that distinguish its inhabitants, that a Unitarian clergyman of talents and piety, might in a short time gather a respectable and self-sustaining congregation in that flourishing city. The materials exist not only among some who now attend the Calvinistic Churches, but, what is a weighty consideration to a serious mind—among those who, from prejudice or otherwise, now seldom or never attend Divine worship at all and are in every important religious virtue probably far astray from duty. The grand reason, in my judgment, why Unitarians should establish their Churches in quarters where the ground is already covered by other denominations, is simply, that truth—morally regenerating truth—truth that is held and preached to some extent by all Christian denominations—may be laid before minds, that now never or very imperfectly contemplate it, and are in consequence, morally starving for the lack of this 'pabulum animi,' the true bread of life.

At Syracuse I was happy to find a strong and healthy Unitarian society, under the pastoral care of Rev. Mr S——. This rapidly growing and beautiful town—or rather city, for it is quite *citified* in its appearance—is an important position for the minister of Jesus. Being a central place, and much resorted to by business men from all the adjacent country, it affords many facilities for exerting a good influence in the neighboring towns particularly, which are thickly populated and flourishing. On these accounts it is peculiarly fortunate that in Mr S., Christianity has here so worthy a representative, and Unitarian views of it so able and willing an expounder. This gentleman, by his pleasing affability, by his kindness and courteous manners, and warm and friendly sympathies, unrestricted by sectarian or doctinal pales, has, as I have been informed by those not belonging to his congregation, won to a happy extent, the good will and confidence of the community in which he labors, exerts a conciliatory and elevating influence upon society, and by disarming prejudice, has opened many doors for the introduction of important truth. As one who, though a stranger and of another religious name, enjoyed his Christian and gentlemanly courtesies, I would here gratefully record my testimony to the same effect. When will all Christian ministers learn that the true way to reach the hearts of men and gain a moral power over their characters, is above all things to study universal politeness and civility? There should, I am almost ready to say, be a professorship in every Theological school devoted to this subject. The clergy above all men should know that 'manners are morals,' and that rudeness, or any intentional omission of the ordinary civilities of life, on any pretence whatsoever, are very bad christianity as it respects themselves, and as it respects the holy cause of truth which they are pledged to promote as the business of their lives, more inimical than the persecutor's torch or the infidel's sneer. Not unfrequently is the religion of the benevolent Jesus made to suffer in the estimation of the ignorant, from boorish and selfish manners, or rude speeches of its ministerial advocates, both in and out of the pulpit. It is sad to see what downright offences against good breeding and even that common politeness which one gentleman owes to another, are sometimes perpetrated by some of our Orthodox clergy for instance—who are in many respects worthy men too—towards those clerical brethren of other views, on the pretext of zeal for 'the faith once delivered to the saints' and horror at errorists. Thus in the capacity of official heresy-hunters and sticklers for Orthodoxy, they will commit rudenesses of which they would blush to be guilty as men, and of which, would they be guided by the dictates of gentlemanly feeling and good nature, more than by inspirations of *theologicum odium*, and the rabid spirit of Calvinistic judicatories, they never would be guilty.

But I return from this digression to add, that nearly the whole of Western New York has for several years past been pervaded by a spirit of fanatical excess and extravagance in religious matters—burnt over, if you please, by a sort of moral wild-fire—which has done much mischief in many quarters. But this spirit and the taste for the spiritual food that it fed, is now perceptibly and rapidly declining, and is leaving a noble field for the introduction of a pure and rational Christianity. There are many intelligent minds in its every considerable village, especially in every county seat, that are hungering and thirsting for a more enlightened faith. Our Episcopal brethren have not been backward to avail themselves of this propitious state of things; and it is to be hoped that Unitarians will not suffer this Providential movement to pass, without improving it by introducing their societies, where they are so much needed, and the field is so ripe and inviting for a harvest. CARITAS.

For the Register and Observer.

PROTESTANT JESUITISM.

There has occurred in this vicinity an instance of 'Protestant Jesuitism' of so marked a character that I feel induced to lay a brief statement of the facts before the readers of the Register. Neither of the parties belong to our denomination; but there are clouds of witnesses among us who can bear testimony to treatment as bigoted and unchristian. And even if we had not suffered cruel injustice at the hands of the dominant sects; if individuals had not been robbed of that which left them 'poor indeed,' only because they were Unitarians; if Christian courtesy and common honesty had been always displayed by our calumniators;—if, I say, such things had been, it would still be our duty, as lovers of the right of private judgment, to speak out boldly whenever that right is trampled upon, whether the sufferer be with us or against us.

The circumstances of the case under consideration are, briefly, these. A clergyman of the Orthodox order, so called, reported that another clergyman of the Universalist denomination had confessed 'he did not believe the doctrine he preached;—but his Society would be divided and, perhaps, destroyed, if he should preach his real sentiments.' It is a matter of dispute who first gave currency to the report; but it is conceded that it was stated by the clergyman first named, as an *indisputable fact.* I need not dilate upon the character and effects of such a report. If true it ought to banish the subject of it from every pulpit in the land;—and, if not true, it was a libel of the grossest character upon both the clergyman and his Society. You may report that I am heterodox or an infidel, and it is understood by all who hear it to be a fact merely in your opinion. It would be known only, in the language of Mr Carlyle, that my 'Orthodoxy was not your doxy.' But when you report I have *said* I do not give my real opinions when I profess to do so, you speak of a question of fact which, if true, is susceptible of proof and which you are bound to substantiate or retract when called upon by me to do so.

The report I am speaking of was circulated in particular channels for several weeks before it reached the ears of any one directly affected by it, and it was, probably, intended they should not hear it. When, however, it became known to them and that a clergyman had sanctioned it, he was called upon for proof. He referred to a person as his informant;—but that person denied the charge. He was then *assured of its falsity by the person directly named in the report,* and he was requested to contradict the statement. After some time had been spent in negotiation he replied, 'he would not contradict the report;—*because the Universalist clergyman was preaching a false doctrine.*' In other words, 'no faith should be kept with heretics.' And this man claims to be a Protestant and a Christian!! I forbear to comment upon such conduct.

I will only add that as the report is still repeated, legal measures may yet be taken;—although I hope not. I trust, however, that the facts may be widely known and that public opinion may pronounce the only decision which will ever be given *here.*

Worcester County.

Portland, April 5th, 1841.

Messrs Editors,—Although you have shown yourselves very decided as to the course you intend to pursue upon the subject of Slavery upon which brother May seems desirous that you should enter, I have thought that perhaps you would be glad to know how that course strikes others among your readers. I have conversed with some who have expressed their approbation of your views and principles in regard to the objects of your paper and the mode of conducting it. I am myself very glad that you are determined to keep your eye upon the principal object for which the paper was established—and it seems to me that brother May himself upon a little reflection will perceive the propriety of your course. I for example am deeply interested in the Temperance cause. I should be glad to have every reader in your paper find in it something each week to quicken his zeal in that cause. But when I reflect upon it, it occurs to me that that would be turning aside from the principal purpose for which the paper was established. It would become a temperance paper. Some other brother might wish to have peace principles discussed pro and con, freely and thoroughly. But if so, then it would be changed from its legitimate purpose to become exclusively a peace paper. As for myself I should not wish to see it become a Temperance, a Peace, or an Anti-slavery paper. But it will be said that such would not be the result. From what I have seen and known of conducting papers I am satisfied that it would; that if you were to open your columns to the free discussion of these subjects by all parties it would not be two months before you would find room for nothing else in your paper.

When I attempt to picture to my own mind what your paper should be, I come to the conclusion that I wish to see it very much in character what a minister should be in his parochial visiting. He may as a man be deeply interested in the Anti-slavery cause, in the cause of Temperance, but he will not make these the only nor yet the principal subjects of conversation among his people. He will be ready to converse as occasion may require, and to show the bearing of gospel principles upon them. But he will not forget that he is not merely a Temperance or an Anti-slavery agent, that he is a Christian minister. He should remember, too, that it is possible to lead every man in his society to espouse the interests of the Temperance or Anti-slavery parties, as such, without making them true disciples of Christ, while on the other hand, he cannot make them true disciples of Christ, without making them by the same process Temperance and Anti-slavery men, at heart, and in principle. He may find some among his Parishioners who are careless, and he will speak to them of the consequences of sin, and of the importance of a deep and living interest in religion. He may find some doubting and hesitating, who need a word of encouragement and instruction. He may find some in sorrow and affliction to whom he should whisper a word of consolation. He may find some who are indifferent upon the great benevolent enterprises of the day, and to them he must speak in a way to interest them in these subjects. Just what a minister should be, so I think should your paper be, and it is because it has come up so near this idea that I have been pleased with your mode of conducting it. I find occasionally extracts which I had seen in volumes from which they are taken; but they are appropriate to some that I am acquainted with. I find that my children read some pieces with interest; that there is information, consolation, and exhortation; something for the defence of the truth, and something to enforce its practical application. The more fully you carry out the ideas which you have adopted, the better I am inclined to believe will your paper answer its purpose. I say not this by way of flattery, for you know that on a late occasion I expressed frankly my disapprobation in respect to a certain matter. I have supposed it might aid you in your course to know what your readers think, and I am glad to see that you follow your own convictions instead of the suggestions of others.

Very truly yours, JASON WHITMAN.

FALSEHOODS—FACTS.

The Editor of the Philadelphia 'Christian Observer' (Presbyterian) begins an article in his last paper, under the head, *Progress of Evangelical Religion in Boston*, with these words:—'Before Dr Beecher was called to Boston, there was only *one* Orthodox Congregational Church left unblighted by Unitarianism; and he then proceeds to state, to the disadvantage of Unitarians, at least four untruths, within the compass of as many lines.

The above-named Editor might, but we do not suppose that he will, correct in some degree the false impression he has conveyed to his readers by publishing these two facts; first, there are persons here who can remember the time when there was not in this city a single Church and Society that professed to reject the trinity and its kindred doctrines; and secondly, there are now in Boston *twenty four* Christian Churches that are anti-trinitarian and anti-Calvinistic, viz. seventeen belonging to the Congregational order, and seven of other denominations.

SUNDAY SCHOOL ANNIVERSARY.

Messrs Editors.—The usefulness and value of Sunday Schools were never perhaps better appreciated than at the present moment. They have struck their roots deep down into the affections of the church and the community; and as the interest which is felt in these institutions is not confined to the city, and as the present is a season for the re-opening of these schools in our villages and smaller towns, it may be pleasant and useful for them to become acquainted with some of our proceedings in relation to this matter.

On Fast day afternoon there was one or more Sunday school Anniversary celebrations in this city. I do not know that it is necessary to go into a particular description of these, as in general they are much the same; and these were not essentially different. To catch and diffuse the spirit of them far and wide, is the great object, so that others who engage in the same good work may be encouraged to go on from the success that attends the laborers in the same vineyard, and to give assurance that none of them are growing weary by the way.

The one attended by me was at the Twelfth Congregational Church (Rev. S. Barrett's), and the services of the occasion were of a character to evince the deep interest which the teachers of that school, and the parents of the society take in its success and usefulness. As I entered the church the organ was sending around and upward its heart-stirring tones preparatory to the exercises of the occasion. A dense body of children occupied the center of the Church, in number certainly not far from two hundred, and about equal in number of the two sexes. As the tones of the organ ceased, the choir of the society, (Mr Marshall as leader) sung an Anthem, 'Glory to God' which was executed in a manner exceedingly fine. And now perhaps as I am about it, it may not be amiss to go on and describe the services that followed. Prayer having been offered by the Pastor, a Hymn was sung by the children, the words of which commencing, 'The season's happy voices,' were those written by Dr Bartlett, of Lowell, for a similar occasion some time since. An address to the children followed by the Rev. R. C. Waterston in his usual colloquial and happy manner. The topics of this address grew out of the day on which they were assembled; the lamented death of the Chief Magistrate of the Union, and the impression this solemn event should make on their minds; the death and beautiful character of Edward 6th, in contrast with that of Henry 8th, and other illustrations all calculated to excite attention and interest; and encourage them to the acquisition of good principles, and obedience to the laws of conscience, of God and of man. Another hymn followed by the school, beginning 'How sweet is the day.' To this succeeded addresses by Rev. J. F. Clarke to teachers, and by Rev. Dr F. Parkman to Parents. These addresses were well adapted to the occasion. The former urging the teachers to their appropriate work as builders of a temple in the human soul,—stating the Scriptural foundation upon which they were to build; and the materials which were to enter into its construction. The latter, showing from the Scriptures, the duty of parents to bring up their children in the nurture and admonition of the Lord,—and the obligation, necessity and advantage on their part of co-operating with the teachers in order to make the instruction of the Sunday school effectual and truly blessed. An original Hymn followed, written by Dr T. Gray Jr; after which the Pastor engaged with the children in prayer, and the services closed with the usual benediction.

The Church was well filled, and all who were present were apparently more deeply impressed than ever with the advantages of a well conducted Sunday school, the importance of moral training, and the additional influences of religious culture, for the happiness and safety of the young, the strength and growth of the Church, and the permanency and success of our political institutions.

TO PASTORS AND SUPERINTENDENTS OF SUNDAY SCHOOLS.

The Directors of the Sunday School Society, desirous of obtaining materials for the preparation of their Annual Report, respectfully request of those who have charge of the Sunday Schools connected with our denomination, answers to the following questions:

1. Do you succeed in keeping alive the interest felt by the oldest Male scholars on the subject of Religion, after they leave your School; and if so by what means?

2. In what manner do you recommend children to spend the Sabbath?

3. What is the comparative importance you attach, in the instruction of your scholars, to the External, and the Inward or Experimental evidence, of the truth of Christianity?

Any suggestions on other topics connected with the welfare of the Sunday School will be gratefully received.

It is desirable that the answers to the above questions should reach us, on or before the first of May next, in order that we may make use of them in our Report.

In behalf of the Directors.

A. B. MUZZEY, Cor. Sec. S. S. Society.

Cambridge Port, April 3d, 1841.

AMERICAN UNITARIAN ASSOCIATION.

The Associations Auxiliary to the A. U. A., are hereby requested to make their annual payments to the Treasurer, Henry Rice Esq., 68 Milk Street, on or before the 15th of May.

CHARLES BRIGGS, *General Secretary*.

Hawes Place Congregational Society, South Boston.—We understand that Mr Charles C. Shackford has received an invitation to become the pastor of this Society, and has accepted the invitation.

OBITUARY.

For the Register and Observer.

MRS HANNAH BULFINCH.

Died on Thursday, 8th inst, after an illness of a few hours duration, Mrs Hannah Bulfinch, wife of Charles Bulfinch Esq., aged 74 years.

To very few of the matrons of New England has it been appointed to pass through so many and so eventful scenes as to her who forms the subject of this notice. A lifetime extending from the stirring times immediately preceding our Revolutionary war, to the week last past, sufficed to present in the various fortunes of our country, sufficiently contrasted epochs. And in her private fortunes, vicissitudes as great occurred to try her virtue, and prove it equal to the occasion.

Her early days were passed in the romantic, old fashioned mansion, which stood on what we of the present generation remember as the Washington Gardens, now occupied by the buildings of Temple place. There under the care of a venerable Grandfather the late Sheriff Greenleaf, having lost her parents in infancy, she passed the days of her childhood, constituting, with a brother and sister, the cherished objects of the good old man's affection, who devoted himself to watch over and provide for the welfare of his orphans.

From these secluded garden walks, she was transferred to the busy scenes of married life; and almost immediately, on coming out into the world, began to feel its storms. Reverses of fortune, which are too common in our country to excite surprise, soon changed her condition from that of affluence, to one, in which she had a new list of virtues to practise and of habits to acquire, those fitting a narrow income. Surviving friends, who can look back to those times will testify how she met the crisis. They say, that while every thing in the habits of the woman of fortune inconsistent with her altered circumstances was dropped instantly, and the business habits of good housekeeper immediately adopted, she never laid aside, in any scenes of joy or sorrow, the deportment of a lady, nor the graceful, unembarrassed manner in which she could still meet the friends of former days, delighting in their society and ever cheerful and attractive in it. But in the narrow circle of home, to which her increasing cares confined her almost exclusively, she seemed to feel no want of other society than that of her husband and her children.

The scene changed once more, and she was a resident of Washington, where her husband held an honorable and responsible station as architect of the Capitol and where she was once more brought somewhat into contact with the gay world. But it was but little that she mingled with its circles, though her delightful manners made her every where a favored guest; but at her own house, which became the accustomed resort of the New England residents, members of Congress and others, her charming character shone in all its brightness. At her house the young clergymen of New England, who paid the metropolis a visit, usually found a home; and the list is long of those, who led by accident to pass a few days under her roof, recur to it with feeling, and say with warm expressions of affection 'I shall never forget that visit.'

After twelve years of absence she returned to Boston. The friends of former days, whom time had spared, hastened to meet her, and take her to her place in their hearts, where her image was still enshrined. They found her unchanged by years, in those winning qualities, which had first endeared her to them; and not only old friends, but many new ones, for all who knew her became such, combined to shed the light of their friendship over the evening of her days.

It must not be thought that it was only among the educated and polite that she inspired and felt attachment. On the contrary she possessed that truly Christian spirit, which feels its brotherhood to every human being. To domestics and humble neighbors she was so kind, so considerate, so sympathizing that she broke down the barriers of station, and won all hearts.

We have dwelt on the degree in which she was gifted with the amiable and endearing qualities till we fear we may have created an impression that her character was deficient in the firmer virtues. Not so. When the crisis demanded energy, no one had more. The energy that can look misfortune in the face, and find resources for the occasion, she more than once conspicuously displayed. The head of a numerous household and the mother of a large family who does her duty, evinces the possession of other qualities beside those of tenderness and delicacy.

To complete the view of her character we must trace it in the religious aspect. Her devotion partook of the warmth of her personal attachments. It was of that kind that swells in the heart and brings tears into the eyes. Her religious services were not the mere discharge of a routine of duties; but a heartfelt tribute to the Giver of all good, an expression of undoubting faith in his existence and attributes, of entire confidence in his wisdom and goodness and a humble sense of her own infirmity and dependence. On those points of doctrine respecting which Christians of strongest minds and purest lives have differed, she was content to form her judgment, as she best might, from the lights of education and reflection, feeling that the great truths of Christianity, wherein all sects agree, were enough for her guidance in life and her support in death.

We might pursue the theme longer, and speak of her excellent judgment, which seemed to seize at once the right conclusion; of her charities, which were never wholly intermitted, even when her means were the most slender, yet always governed by discretion; of her talents and accomplishments which she used not for display, but as a means of gratifying friends. Her readiness in epistolary composition formed a delightful resource to herself and afforded frequent gratification to a numerous circle of correspondents.

But we have sufficiently protracted a notice of one, who never sought publicity, and will only add that the closing scene was one which Providence seemed fitly to adapt to such a life. On Tuesday 6th inst. she was unusually well and happy. It so happened that several of the earliest and most attached friends called to see her on that day, and it is recollected that on that evening she was more animated and cheerful than usual. Early on Wednesday morning, she was attacked with intense rheumatic pain and suffered from it, with little intermission during the day. At evening she was easier; and seemed likely to have a good night, which it was hoped, with the aid of the applications that had been made, would remove her pain; and no alarm was felt by her friends, nor by herself, if one might judge by her cheerful and even playful expressions, when her children took leave of her for the night. In the night, her pain returned with extreme violence, and no application afforded any relief, till about 3 o'clock in the morning, when she was at once at rest; and it was supposed she slept. But from that sleep there was no waking in this world. Her countenance was as calm and pleasing as ever, her eyes were closed, and no expression betokening pain was to be traced in her placid features. Her spirit had fled, to rejoin those of beloved sisters and children who had gone before, and to take its place among the company of the just made perfect around her Father's throne. T.

For the Register and Observer.

MRS ELIZABETH KEMBLE OLIVER.

Died at Walnut Grove Cottage, Roxbury, on Thursday evening March 18th, Mrs Elizabeth Kemble Oliver, daughter of the late Thomas Kemble Esq. of this city, and relict of the late Daniel Oliver, in the 77th year of her age.

We feel that it would be unjust to the memory of our deceased and venerated friend, not to take some notice of her worth, and to pay a tribute to her excellent character. The good and great among men, who, when living, were distinguished for talent and virtue, leave behind them after death, an influence which is felt throughout the entire community, exciting and benefiting all, over whom a good example has any power. The excellent among women, in whose case fame is less desired or desirable, most surely exert a no less abiding and pervading, though it may be a silent influence. The 'still small voice' of a mother's, a daughter's, or a sister's example or entreaty, is often heard and heeded, when the stormy passions of man's heart are at the top of their fury. For this reason, were there no other, we would not willingly relinquish to entire oblivion, the good name of a truly good woman such as was the lamented lady, whose decease appears at the head of this short notice. She was a woman of uncommon vigor of intellect, and of great decision and firmness of character and of unsurpassed industry—no moment ever passed unemployed—She believed and she reduced it to practice, that the Creator of time never made it to be wasted, and she avoided an idle moment as she would an idle word. To great natural dignity of manner, which never failed to command respect, there was united in her an affability and a sweetness of demeanor towards her friends which made her a most delightful companion.

She was spared to see all her children, with but one exception, arrive at mature years, and assume responsible stations in society. The providence of God called upon her subsequently to mourn three of them, and to survive at last her aged husband. Him she followed to a better world, after the brief space of six months, having met the approach of death, with a degree of pious resignation, unpretending hope, and Christian calmness that cannot be surpassed.

During all the protracted sickness which terminated her life, her mind was clear and strong to a most remarkable degree, and with a calmness and deliberation, which evinced the strength of her trust in the religion of Christ, she daily spoke of her approaching death and her sure hope that she should be permitted to partake of the happiness of heaven, and of the society of the beloved ones who had preceded her to the glory of the unseen world. She charged her friends to shed no tears that she was gone, and to assume no habiliments of outward sorrow. Having borne her dying testimony to that blessed Savior, who, as she murmured shortly before her departure,

'Can make a dying bed
Feel soft as downy pillows are,'

having given her parting counsel to her children who were around her, and having earnestly prayed to be released, and yet she said, 'in God's own good time,' she calmly composed her own limbs, closed her eyes with her own hands, and faintly saying, 'this the last breath,' ceased to live. Death was disarmed of all terrors, the grave had gained no victory, at the departure of our friend. God was her support, and Christ the strong arm that upheld her as she passed through the dark valley of the shadow of death. May her precious example never lose its influence upon her children and friends, and may the remembrance of her death-bed excite those who witnessed it or heard of it, to pray that they may live the life, and die the death of the righteous. J.

MRS ABEY BARLOW.

In Meadville, Pa., on Thursday, March 25th, Mrs Abby Barlow, wife of Hon. Stephen Barlow, aged 58.

It would ill accord with the character and feelings of our departed friend to make a public display of her retiring and quiet virtues, or of her humble and submissive but sustained and peaceful feelings in the closing scenes of life. But this event has sundered a link in our social relations; and we should do injustice to our own grieved feelings were we not to say that her memory is endeared to many among us by her cheerful and affable manners, the affectionateness of her disposition, and the kindness and sincerity of her friendship. Her departure was such as was to have been anticipated from her life—unostentatious and peaceful. In the submissive and trusting faith in which she had lived she reposed in the encircling arms of her Heavenly Father and gently fell asleep. As a few friends gathered around the dying bed, we were reminded of the beautiful words:

'I heard a voice from Heaven
Say, 'blessed is the doom
Of those whose trust is in the Lord
When sinking to the tomb!'
The Holy Spirit spake—
And I the words repeat—
'Blessed are they—for, after toil,
To mortals rest is sweet.'

Meadville Statesman.

INTELLIGENCE.

Astronomical Observatories.—The Boston Courier of the 30th ult contains an interesting letter from Professor Hopkins of Williams College, on the subject of the Observatory of that institution. Mr Hopkins, when in Europe, in 1834, visited the Observatories at Greenwich and Paris. In reference to these we quote the following passage from his letter:—'The splendor of the furniture of these rival Observatories, in which the first artists in the two nations have vied with each other—the extreme accuracy of subdivision, which constitutes Astronomical instrument making, "the most refined of the mechanical arts," and which is here carried to its highest degree of perfection, the delicacy of adjustment and almost inconceivable precision, introduced into the admeasurement of time and of angular intervals, were all calculated to produce an impression, highly favorable to institutions or establishments of this kind; however unlike any thing with which I was acquainted in my native country.'

We quote also the following additional remark from Mr Hopkins' letter, in reference to the institution at Williamstown:—'The leading idea or principle which lay at the foundation of the scheme of the Observatory, was the all important one, so at least I conceive it to be, that nature is to be studied rather than books. It is not from copies or descriptions, but from an inspection of the originals, that we derive our deepest impressions, and our liveliest ideas, not only of beauty but of truth.'

The erection of the Observatory at Williamstown may be attributed chiefly to the enterprise and persevering efforts of an individual. Why may not the same thing be done for other institutions? Why have we not an Observatory at Cambridge? Why are not the advantages for the study of so important and elevating a science as astronomy as great there as those pertaining to other departments of learning, or as great as at some younger and comparatively inferior institutions? It will not be pretended that it is from the want amongst us of the necessary means of endowment even on a most large and liberal scale. Nor do we believe it is from a want of sufficient liberality of spirit in our citizens. Our many celebrated benevolent institutions prove the contrary. We do not refer particularly to the great estates of our most wealthy citizens, but to the circumstances and spirit of the mass of our business community; for it is from such as much as from the more wealthy that we would wish the necessary contribution to be drawn. And this principally for their own advantage. For we can hardly conceive of a man's contributing intelligently and with interest to the means of cultivating so almost divine a study as that of Astronomy, without an enlargement and elevation of his own views, and a corresponding benefit to his whole character.

Catering for depraved tastes.—We are pleased to notice in the New World, published in New York, and edited by Park Benjamin Esq. the following rebuke of a disposition too common with many conductors of the newspaper press.

'It is surprising to us that the editors of our most respectable papers can find nothing better on which to regale the public than the dry, unexciting, vapid, stupid and disgusting details of the murder in New-Jersey. Has the public appetite become so depraved that the mere taint of crime gives interest to a narrative of occurrences which, without that, would be thought as poor and as devoid of interest as the most ordinary events of human life? We wish there were a law utterly to suppress these publications. They poison and corrupt the community.

DEATH OF THE PRESIDENT.—The lamented death of President Harrison was announced in our last paper. The particular circumstances, with a brief statement of the disease are given in the following

REPORT OF THE PHYSICIANS.

Washington, April 4th, 1841.

Dear Sir: In compliance with the request made to us by yourself and the other gentlemen of the Cabinet, the attending and consulting Physicians have drawn up the abstract of a report on the President's case, which I herewith transmit to you. Very respectfully, your obedient servant.

THO. MILLER, Attending Physician.

To the Hon. D. WEBSTER, Secretary of State.

On Saturday, March 27, 1841, President HARRISON, after several days previous indisposition, was seized with a chill and other symptoms of fever. The next day Pneumonia, with congestion of the liver and derangement of the stomach and bowels, was ascertained to exist. The age and debility of the patient, with the immediate prostration, forbade a resort to general blood-letting. Topical depletion, blistering and appropriate internal remedies, subdued, in a great measure, the disease of the lungs and liver, but the stomach and intestines did not regain a healthy condition. Finally, on the 3d of April, at 3 o'clock P. M., profuse diarrhœa came on, under which he sank, at thirty minutes to 1 o'clock, on the morning of the fourth.

The last words uttered by the President, as heard by Dr. Worthington, were these: 'Sir, I wish you to understand the true principles of the Government. I wish them carried out. I ask nothing more.'

THO. MILLER, Attending Physician.
FRED. MAY, M. D.
N. W. WORTHINGTON, M. D.
J. C HALL, M. D.
ASHTON ALEXANDER, M. D.
Consulting Physicians.

Immediately after the decease of the President, Mr. Webster, Jr., Chief Clerk in the Department of State, accompanied by Mr Beall, an officer of the Senate, set out for the residence of the Vice President in Virginia, to inform him of the melancholy event. The intelligence reached the Vice President, at Williamsburg, where his family resided—a distance of 240 miles from Washington—at 7 o'clock on Monday morning. At 10 o'clock on the same morning he started for Washington, and arrived there early on Tuesday morning.

The National Intelligencer gives the following statement of events immediately following the arrival of the Vice President in Washington.

At 12 o'clock, all the heads of Departments, except the Secretary of the Navy, (who has not yet returned to the city from his visit to his family,) waited upon him to pay him their official and personal respects. They were received with all the politeness and kindness which characterise the new President. He signified his deep feeling of the public calamity sustained by the death of President Harrison, and expressed his profound sensibility to the heavy responsibilities so suddenly devolved upon himself. He spoke of the present state of things with great concern and seriousness, and made known his wishes that the several Heads of Departments would continue to fill the places which they now respectively occupy, and his confidence that they would afford all the aid in their power to enable him to carry on the administration of the Government successfully.

The President then took and subscribed the following oath of office:—

I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.

April 6, 1841. JOHN TYLER.

District of Columbia, } *ss.*
City and County of Washington, }

I, William Cranch, Chief Judge of the Circuit Court of the District of Columbia, certify that the above named John Tyler personally appeared before me this day, and although he deems himself qualified to perform the duties and exercise the powers and office of President on the death of William Henry Harrison, late President of the United States, without any other oath than that which he has taken as Vice President, yet, as doubts may *arise*, and for greater caution, took and subscribed the foregoing oath before me.

April 6, 1841. W. CRANCH.

The National Intelligencer, of Saturday 10th inst. contains an address of President Tyler to the citizens of the United States. It is regarded as an able document.

The funeral ceremonies of the late President were attended on Wednesday, the 7th inst.

* Probably uttered with the impression that he was addressing himself to the Vice President.

Law of Husband and Wife.—A case in which suit was brought against a husband for articles furnished his wife after she had left his 'bed and board,' was tried in this city last week. Judge Inglis charged the Jury, that if a wife leave her husband of her free will, he is no longer liable for her support. But if he drive her out, he is in effect giving her a bill of credit upon the world, and she binds him in all the necessary contracts she makes. Verdict accordingly.—*N. Yorker.*

Island of Madeira.—The London Athenæum gives an account of an important and very difficult undertaking in the Island of Maderia, by which the disadvantages which agriculture suffers from the peculiarities of the climate are in a great degree remedied. We quote the following passages.

In the Island of Madeira the Portuguese government is at present carrying on a great work, such as would do honor to any age and to any nation. During great part of the year that island is entirely free from rain. Even then, however, among the mountains, the clouds and mists furnish a perpetual supply of moisture, so that the river-courses are never wholly dry. This water, as it descends from the mountains, is collected and conveyed by means of Levadas, or artificial channels, through the cultivated grounds. The country is every where intersected by these rivulets, and the most perfect system of irrigation is thereby maintained.

At the head of a deep and narrow ravine which forms the commencement of the valley of the Ribeiro (river) de Janella, there rises a perpendicular rock not less than 1000 feet in height. An abundant supply of water flows from this cliff; partly in one large cascade sweeping over from the summit, and partly in the form of innumerable streams issuing from fissures in the face of the rock, and dripping down through the mountain shrubs by which the cliff is clothed. The water used to fall into an abyss at the bottom, whence it flowed along unemployed and useless through the ravine and valley of the Janella to the Atlantic. It was observed, that if the water could be intercepted in its descent, and conducted by art from the course in which nature directed it, it might be turned to infinite utility for the purposes of irrigation.

This purpose has been accomplished thus:—'About 300 feet from the base of the cliff, (which is 1000 feet in height,) a horizontal channel has been cut in the face of the rock, sloping downwards and inwards, so that part of the water from above is intercepted in its descent, and falls into this hollow. The excavation extends round the face of the cliff for about 600 feet, presenting the appearance of a vaulted gallery, the roof of which is supported at intervals by pillars of the rock. The water flows along this channel, and is then to be conducted by an open aqueduct or Levada for the distance of six miles.'

The extraordinary character of this undertaking arises from the extreme difficulty and danger of the operations on the almost perpendicular sides of this precipice.

It was impossible to reach the part of the cliff where the channel was projected by any means except by ropes suspended from above. Down this dreadful depth, with 700 feet of the precipice below them, the workmen were lowered, fastened to a little frame of wood at the end of the rope, and bearing instruments for boring and blasting the rock.

The channel on the face of the rock is now nearly completed; and the tunnel has been commenced at both extremities.

It is gratifying to add, that notwithstanding the extreme danger of these operations (compared with which the samphire gathering of Shakspear's Cliff, or the bird-hunting of St. Kilda, might be described as occupations of little danger), only one fatal accident has occurred in the whole undertaking. And when we consider the extraordinary boldness of conception displayed in the design, the genius and ability with which it has been hitherto carried into execution, the difficulties and perils that have attended the operations, and the noble purpose of the undertaking, being not for mere ornament or fame, but for the permanent well being and improvement of the country, we cannot but regard it as one of the grandest efforts of modern art.

Fuel for Steam Engines.—A letter from St. Petersburgh gives some particulars of a new fuel, for steam-engines, discovered or manufactured by a M. Waschinakoff, which offers, it is said, great advantages over coal. We have, however, heard of so many of these wonderful discoveries in our own country that we are a little skeptical—still it may be well to publish the facts as stated. The first experiment made, on a large scale with this fuel, to which M. Waschinakoff has given the name of Carbolein, was on board the English steamer Syrius, on its last voyage from Cronstadt to London.

The following is a brief outline of the results.

The speed effected by 14 lbs of coal will be procured, by 9 lbs of Carbolein. The space required for coal in steamers passing between England and the United States is 81,884 cubic feet. But of Carbolein it would take but 50,694, which is a saving of 30,190 cubic feet for freight of merchandise or passengers. This, it is estimated, would make a difference, in one passage both ways, of £5000, in the receipts of the vessel, in favor of the new fuel.

NOTICE.

The annual meeting of the Association for the support of the Warren Street Chapel will take place at that Institution, tomorrow evening at 7 o'clock, by adjournment from Fast day. The minister's Report will be read. Mr Giles, of England, and other gentlemen will address the meeting. And appropriate music will be performed by the choir.

*** The Franklin Evangelical Association will hold its next meeting at Rev. Mr Huntington's house in Hadley, on Monday 26th inst.

By order of the Scribe.

TO CORRESPONDENTS.

We are sorry that the interesting sketch of the life and character of the late Rev. E. L. Bascom, by J. E. L., did not come to hand in season for this week's Register. It will appear in the next.

To the kind question of our Portland Correspondent—'How can I assist you'—we reply; By writing for our columns as often as convenient you will do us a great service.

MARRIAGES.

In Roxbury, on Tuesday evening, by Rev. G. T. Sargent, Wm Chester Brown to Miss Anna G. Southack, both of Boston.

In West Roxbury, on Tuesday evening, March 30, by the Rev. Theodore Parker, Mr. William Mackintosh to Miss Adeline Arnold.

In Salem by Rev Mr Upham, Mr Ebenezer B. Phillips, of Lynn, to Miss Maria L. Stanwood, of Gloucester.

In Haverhill, Mr Albert G. Whittier to Miss Martha, daughter of Capt. William Caldwell.

In Chelmsford March 30th, by Rev. J. L. Russell, Mr Jonathan Larcom to Miss Harriet Obear, all of Chelmsford.

At New Bedford, 5th inst, by Rev. Mr Peabody, Mr Linus B. Commins, of this city, to Miss Mary Barker, daughter of Abram Barker, Esq.

By Rev. Mr. Stone, of Mansfield, Mr. Zelotes Wetherell, of North Providence, R. I., to Miss Pamelia A. Crossman, of Norton; Mr. Susano J. Pares, of Seekonk to Miss Mary F. Wetherell, of Mansfield.

DEATHS.

In this city, April 2, Mr. David Marden, 57.

In West Cambridge, March 31, Dea Ephraim Cutter in the 74th year of his age.

In Dorchester, Mrs Elizabeth Blake, 69.

In Lincoln, March 29th, Louisa, only child of Chs. L., and Martha Tarbell, aged 14 months.

In Topsfield, Mary, relict of the late Eleazer Lake, aged 90 years.

In Haverhill, Miss Hannah Bradley, aged 85.

In Worcester, Henry H. Huggeford, Esq. of Boston, aged 42, a graduate of Harvard University in the class of 1817.

Lost overboard from barque Leopard, on her passage from Boston to Bombay, during a gale on the 10th Feb. Mr John H. Richards, first officer, of Ipswich, Mass., aged 31.

IN PRESS—Selections from the writings of Fenelon, by Mrs Follen, a new edition, enlarged. a 17

CHAPEL HYMN BOOK, for the use of small Churches, Vestry Meetings and Sunday Schools, in neat and strong binding. 3d edition.

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For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. ap 17

OXFORD BIBLES.—A fresh supply of Oxford Bibles, all sizes, in rich bindings, with and without clasps.

This day received and for sale by C. C. LITTLE & JAMES BROWN, Importers of Foreign Books, No. 112 Washington street. a 17

TALES OF THE OCEAN, and Essays of the Forecastle, containing matters and incidents, Humorous, Pathetic, Romantic and Sentimental: by Hawser Martingale: illustrated with numerous engravings: 1 vol. 12mo, cloth.

Just received and for sale at TICKNOR'S, corner of Washington and School streets. a 17

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Cuvier's Animal Kingdom, Royal 8vo
Carlyle's Lectures on Heroes and Hero Worship
Luccock on Wool, 12mo
Elements of Practical Knowledge, 18mo
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Wordsworth's Athens and Attica, 8vo
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No. 88 Maps published by the Soc. of Useful Knowledge
No. 8, 9, 10, Fisher's Historic Illustrations of the Bible, principally after the Old Masters; 3 superb engravings in each No. 4to &c &c &c
For sale by J. MUNROE & CO., 134 Washington street. a 17

VERACITY OF THE PENTATEUCH.—The Veracity of the Five Books of Moses, argued from the from the undesigned coincidences to be found in them, when compared in their several parts, by Rev J. J. Blunt, 12mo. London.

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JAMES MUNROE & CO.,
a 17 134 Washington street.

MACAULAY'S MISCELLANIES, (new edition.) —Critical and Miscellaneous Essays, by T. Babington Macaulay, vol 3, just published. Also, a new edition of vols 1 and 2.

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SUBSCRIBERS TO THE CHRISTIAN MONITOR, who have not paid the subscription to that paper for the year 1839 (the last of its publication,) are requested to remit the amount—*one dollar twenty five cents*—without delay. It being necessary to settle up outstanding debts of the Monitor as soon as possible, all persons in arrears will confer a favor on the proprietor by giving it their immediate attention.

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NEW BOOKS.—Essays, by R. W. Emerson.
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m 27

THE MODERN TRAVELLER—INDIA. — The first volume of this work has been borrowed from the Counting Room of the Christian Register. It is not recollected to whom it was loaned. Will the person who has it in possession, please to return it.

FRENCH SHOES.—A fine stock FRENCH SLIPS and TIES, just received and for sale low at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. 3t a17

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POETRY.

For the Register and Observer.

IS THERE NO REST?

Is there no rest? I asked my soul,
And turned unto the sky,
Where in the azure depth's embrace
The snow-flushed cloudlets lie.

Is there no rest? I asked the wave
That flashing kissed the shore,
Then murmuring in a cloud of spray,
Confessed its glory o'er.

Is there no rest? I asked the flower
Unfolding to the light,
Whose tiny petals, gemmed with dew,
With rainbowed hope were bright.

Is there no rest? I asked the flame
On Vesta's altar glowing—
'The watchword of Creation was—
Move on! Time's fount is flowing.'

Is there no rest? I asked of earth,
Of air and flame and sea;
What answer? Echo only brought
'Is there no rest?' to me.

I asked my heart—the mantling blood
Forbade its quick reply.
'Is there no rest? wouldst thou not love
Who loves without a sigh?'

Is there no rest? my spirit sank
Appealing to its God—
'Come home,' He cried, 'thy soul is sick—
Mine was the chast'ning rod!'

Yes! there is rest—how blest to die,
Thou homesick child of heaven!
Another world hath ties for thee
When those of earth are riven. C. W. H.

THE CHILD'S FAITH.

BY MARY HOWITT.

Beautiful is it to behold thee sit,
Listening the words thy father speaks of death!
To see thine unrebellious soul submit,
And thine unquestioning faith!

O that I had thy faith, thou gentle child!
Thy trust in the bright future,—and could see
Clearly, by human reasoning undefiled,
The spiritual land, like thee!

Teach me thy lore, thou meek philosopher!
Show me thy nightly visions, bright-eyed seer!
Give me thy faith!—why should I blindly err,
And shrink with anxious fear?

Why should my soul be dark, while I can pour,
Forth from my feeble longings, light on thine?
Why tremble I, where thou canst proudly soar?
Oh that thy faith were mine!

Death cannot chill thy heart, nor dim thine eye,
For thou dost fear it not;—thou hast no dread,
In looking towards the future mystery,—
No dark fears for the dead.

With thee, the dead are blest;—they have gone forth,
Thou knowest not whither, but to some fair home,
Brighter, far brighter than our summer earth,—
Where sorrow cannot come.

It matters not to thee, that angel-guest
Nor spirit hath come down, to tell thee where
Lie those delicious islands of the blest,—
Thou knowest that they are!

What marvel, then, that thou shouldst shed no tear,
Standing beside the dead, that thou shouldst wreathe
Thyself with flowers, and thy bright beauty wear
Even in the house of death?

Oh! thou undoubting one, who, from the tree
Of life hast plucked and eaten, well mayst thou,
Unknowing evil, walk in spirit free,
With thine unclouded brow!

Thy faith is knowledge,—and without a fear
Lookest thou onward in the light revealed!
Thou blessed child! in thee will I revere
The truth which God has sealed.

I will not doubt—like thee I will arise
And clothe my soul in light, nor more repine
That life, and death, and heaven, are mysteries:—
Thy strong faith shall be mine!

Then may I see the beautiful depart,
The fair flowers of my spring-time fade and die,
With an unquestioning, unrebellious heart,
Strong in God's certainty!

MISCELLANEOUS.

THE MAGIC LAMP.

'There was once a mother, a very young mother she was. She had in her childhood, like you, Haddy, loved fairy stories, and her mind was full of them; and as she sat looking at her infant daughter on her lap, 'Oh,' she thought, 'how I should like to have lived in those times when kind fairies were present at the birth of a child, and each gave it some good gift; but you, my poor little girl, must plod on in the common way, and work, mind and hands, for everything you get.' As she paused she heard a sound as of some one approaching. She saw no one, but presently a voice whispered in her ear, 'Do not be startled, I am Nature, your mother, and your child's—the mother of all. To all my children I give good gifts. Some bury them; some neglect them; some cast them away; some never find out that they possess them; and some, my faithful children, make the most of them. To your child I have given a most precious gift. It is an invisible lamp; you will only perceive it by its effects. If she is faithful in keeping it trimmed and burning, I will supply it with oil.'

'Oh, thank you, thank you,' said the surprised and happy mother; 'but pray tell me how, if she does not see it, can she trim the lamp? How can she carry it unseen about her? May it not burn her?' and many other questions she put which Dame Nature, no doubt, thought quite idle; for, without answering one of them, she merely said, 'Give yourself no concern about these matters; experience will give your child all necessary instructions about the management of the lamp. If she fulfil her duty, be sure the oil shall not fail. If the lamp is kept in order, it will diffuse a light that every one loves; the old and the young, the happy and the miserable, the sick and the well, the rich and the poor, all will crave your daughter's presence. Be content, ask no more, but observe and learn.'

'The voice was silent, and the mother saw, what she wondered she had not before noticed, a peculiar and beautiful light playing about her child's countenance. It seemed to issue from her soft bright eyes, and to beam from the smile into which her pretty lips were for ever curling. 'This is indeed Nature's gift!' thought she; 'how poor are the imitations of art!' She named the little girl Serena; and feeling that a child endowed with so precious a gift should have rare care, she did all a mother could do to make her good; she brought her up in the 'nurture and admonition of the Lord.' As Serena grew, the light of her lamp waxed stronger and stronger. One of its marvellous properties was, that, if not quite so powerful, its light was more observed and more beautiful when any misfortune befell its owner. Experience gave the promised instruction. The arts of preserving it were curious enough. Constant occupation, activity of body and mind, strict attention to the laws of health, especially eating moderately and drinking only pure water, were most conducive to its clear burning. Serena soon learned that it was miserably dimmed by disobedience to her mother, by hurting the feelings of a friend, or by any wrong doing whatever. These were the lessons that she learned from that sternest and best of teachers, experience; and most attentive was she in applying her knowledge to the management of the lamp, and well was she rewarded for her fidelity. The effect of the lamp seemed, indeed, like magic; she could learn a lesson in half the time by it that others could without it. By the light of her lamp she performed all her tasks as if they were pleasures, while others were grumbling and crying. She was better satisfied with an old dress by this precious light than other girls with the newest and prettiest without it. One might have fancied the color of everything in life depended on the light that fell on it. Serena would sit out an evening with an old grand-aunt, deaf, and almost blind, she and the old lady as happy as happy could be by the light of the lamp, though Serena knew her companions were amusing themselves with dancing and all manner of gayety at the next house. 'She has stayed many a day, and day after day, in this same aunt's sick-room, and the old lady said, with grateful tears in her eyes, 'While Serena's light falls on my pillow my drinks refresh me, my food nourishes me, and even my medicines taste less nauseous.'

'At school every one liked to get near her. If the girls were puzzled by a sum, or boggled in a composition, or baffled by a difficult piece of music, they would run to Serena, and they were sure, by the light of her lamp, to be able to overcome the difficulty. Even the domestics in her mother's service found their work lighter when Serena was present. Indeed, it was at home that the lamp was brightest and most beautiful.

'As Serena grew up and took her part in the pleasures and business of the world, the light of her lamp was, of course, more diffused. It was visible in the midday sun, and in the darkest night how far it sent its beams! It added a charm to the most brilliant apartment; and, when Serena visited the humble dwellings of the poor and afflicted, it shone on their walls, played like sunshine over the faces of the children, and sent a ray of pleasure to the saddest, darkest heart.

'Serena had just entered her nineteenth year when she lost her mother; the dear parent who had supplied the place of father, brother, sister, and friend to her. In the bitterness of her grief Serena quite forgot her lamp. *At her mother's grave it went out.*

'What a change was there now in her condition! She was alone in the home that had been so pleasant to her. The charm of her lamp was gone. She was so enveloped in gloom and darkness that none came near her but such as were moved by heavenly compassion. If she forced herself out, and those that loved her tenderly approached her, they gave her little pleasure, for she felt that, without her lamp, she gave them none. Strangers turned involuntarily from her; and children who had always flocked around her ran away at the first glimpse of her slow moving form and sad countenance. She lost all interest in life, and sat, with her hands folded, the picture of indolent grief. If her friends sympathized with her upon the loss of her lamp, she said she cared not, for that it was fitting it should go out for ever at her mother's grave.

'One day, when she was sitting alone, she took up her Bible; and, as she turned from place to place, many a sentence sunk deep into her heart. She felt that she had been unsubmissive to the will of God, and that she was sinning against him in giving herself up to despair and uselessness.

'She now wished again for her lamp, that she might go about doing good; and as she meditated with deep contrition and anxiety she heard a voice, saying, 'Serena, I pity thee. Thou hast, by thy want of faith and resignation to the will of God, lost the precious gift that Nature gave thee. Nature has not the power to relight thy lamp. I have. My name is *Religion*. Study that book on which thy hand resteth; obey its laws, and I will surely relight thy lamp; and in proportion to thy obedience will it become brighter and brighter, till it burns among those lights where 'there is no night, and where they need no candle, neither light of the sun, for the Lord giveth them light.'

'Serena meekly bowed her head, and, with perfect faith in the promises of religion, resolved to obey her voice. She went forth to perform her neglected duties, and at once a feeble light from her rekindled lamp stole over her. All who knew her now hailed with joy her approach. All observed that the lamp burnt brighter, and with a steadier light, than when the oil was supplied by Nature. In due time she married; she had children. Manifold afflictions came upon her—who escapes them? Her husband lost his property. She buried two children in one grave. She became a widow. Still her lamp went not out. Religion kept the promise she makes to all who trust in her, 'I will never leave thee, nor forsake thee.'

'Old age came at last, and then, when Serena's eyes were dimmed and her limbs feeble, so that she could no more walk abroad, how precious was the light of her lamp! Wherever she was, there her friends desired to be. Children, too, delighted to gather about her, and said they should love to be old, if they could have such a light as hers to enlighten them; and, finally, she sank to rest, blessing and blessed.'

'What kind of oil was that in the Magic Lamp?'

'*The oil of Cheerfulness.*'

[From the Salem Observer of Sep. 26, 1840.]

PUBLIC SCHOOLS.

In our last, it was stated that Amos Choate, Esq., had tendered to the City Council of Salem the sum of *one hundred and twenty dollars*, annually, for three years, to be appropriated as premiums to a certain number of the most deserving of the pupils in the Latin Grammar, and the English High Schools. The following is a copy of the communication in which the very liberal offer was made. The object in view must be of a highly useful tendency; and alike honorable to the head and heart of the donor. It must certainly be considered as a case of very judicious and disinterested liberality,—without any motive but that of doing good. We believe that the first intention was to give $2000 out-right as a fund,—the income to be appropriated to the same purpose;—but afterward it was thought best to make the experiment first.

To the City Council of the City of Salem.

Gentlemen,—I have noticed with the most grateful feelings, the judicious and successful exertions which have been recently made to improve the condition of our Public Free Schools; we are all deeply interested in them; they seem to me to contain the essential elements of the Government we live under—they are indeed the hope of New England; and if well managed and duly encouraged will be the safe-guards of our Republic and of its invaluable institutions.

That these schools were so early established is the glory of our ancestors;—let it be our glory as it is our indispensable duty, so to cherish and advance them, that they may pass on unimpaired to future generations,—they are the offspring of Christianity—and may the kind and mighty influence of Christianity forever protect them.

I wish to do something for the benefit of these schools, which I hope may have a favorable influence on the minds of the children, to excite and encourage them to improve in the best possible manner the high privileges which they enjoy; and I would have them ever remember that they are the children of that republic of which the Immortal Washington was the founder and the Father, and that they are to strive with all their powers to become like him, good Christians, good scholars, good Republicans and good citizens; and then we will hope that other Washingtons may rise up from among them to bless and to save our country.

With these views I respectfully ask leave to offer for the consideration and acceptance of the City Council, the payment annually, of one hundred and twenty dollars, for the term of three years, for the benefit of the Latin Grammar School, and the English High School for boys in Salem. This money shall be paid into the hands of a sub-committee, of three suitable persons to be appointed or chosen by the school committee from their own body, and they, together with the two principal instructors of said schools, shall constitute a committee to apply the same at the annual examination of said schools, either in books or medals, or other tokens of reward, such as the committee may think most useful, to be by them awarded as prizes to the six best scholars in the Latin school and the nine best scholars in the English school, exclusively for distinction in scholarship; and it is especially my wish that in addition to the above number, a prize of not less than ten dollars, may be awarded exclusively for that boy in each school, who may be most distinguished for good conduct. I consider this very important, as it will encourage boys to be good who may not be capable of being great.

I am aware that there are different opinions in relation to the principle and influence of prizes in our schools—I have therefore limited this to three years—the experiment and practical effect will be the best evidence as to its good or evil. The continuation of this annual payment, or an establishment of a permanent fund, will depend on the amount of good produced, and on other circumstances.

Respectfully offered and submitted, by

AMOS CHOATE.

Sept. 14, 1840.

GEORGE FOX.

One assertion I will venture to make, as suggested by my own experience, that there exist folios on the human understanding, and the nature of man, which would have a far juster claim to their high rank and celebrity, if, in the whole huge volume, there could be found as much fulness of heart and intellect, as bursts forth in many a simple page of GEORGE FOX.—*Coleridge's Biographia Literaria.*

The above passage contains a most extraordinary testimony to the greatness of one of the most extraordinary characters, that ever appeared on the theatre of human events. It is the more remarkable, as it is made by a man distinguished for the depth of his metaphysical researches; for his high estimate of the philosophy of intellectual life; for his poetical enthusiasm; and, in his later years, for his high church and state prejudices; and, therefore, apparently, one of the most unlikely persons to appreciate duly a simple, uneducated man,—a sectarian, and, what is more, a bold and successful advocate for every species of civil and religious liberty; a despiser of factitious ranks; a contemner of personal homage; a stubborn assertor of the full rights of man. But the greatness of George Fox is of so striking and unequivocal a character, that whosoever has greatness in himself, cannot fail at once to discover and acknowledge it in him. For my own part, as a member of that religious society which was founded through his instrumentality, I may be considered as a partial judge; but I do not hesitate to avow, and they who know me will testify to the truth of the assertion, that I am, by no means, an admirer of any sect, as such. I am disposed rather to believe, that we carry our attachment to particular parties in the christian church, to an extent injurious to the interests of that universal church, and thus become habitually prouder of our particular badges and opinions, than zealous for the simple truth of Christ. I, for one, should rejoice to see the day when all sects should be merged in one wide and tolerant church, which should demand of its members no test, no title to admission, but an honest avowal of their belief in God, and in Jesus Christ, as his son, and the Savior of the world; leaving to every one the same liberty of shaping his opinions on the doctrines of the New Testament, by the light of his own judgment, and by that of the Universal Spirit which dictated the sacred writings, as we claim in all other matters. This is my idea of the liberty of the Gospel. The christian world once arrived at this temper, we should see all sects and parties fade into nothing, and the cause of a thousand dissensions and heartburnings annihilated for ever. With these views, I pride myself in the principles of Friends, only in so far as they are the principles of christianity. I desire not to be called by the name of Fox, or Paul, or Apollos,—I desire only to be called by the name of Christ; yet having thus stated my individual views, I cannot look upon a man who has been instrumental in bringing back any portion of his fellow-men to a clearer perception of christianity, without honoring and esteeming him as a benefactor of his race. I do not, therefore, hesitate to declare, that I regard the name of George Fox, as one of the greatest that can be found in the records of the past.

George Fox appeared as a reformer. If we turn to other reformers in the christian world, we shall immediately see between every one of them, and him, some striking differences. They—Huss, Jerome of Prague, Wycliffe, Luther, Calvin, Wesley, or whoever else they be, were men of considerable learning;—Fox had none. They were men whose social station gave them considerable facilities of calling the respectful attention of their fellow-men toward their opinions;—Fox was a poor shoe-maker, an illiterate man; a dweller in the obscurity of the country. They, with difficulty, by slow degrees only, cast off the prejudices and errors of their times; nay, as in the case of Luther, were entangled for years, and to the very last, in webs of fallacy so frail, and to our eyes so ludicrous, that we cannot now behold them without wonder. Fox, on the other hand, seemed to cast off his ignorance as Sampson cast off his withes, and rose up as a giant in intellectual strength and speed, outstripping at one bound the religious knowledge of his age, to an extent and in a manner that has no parallel. Here, then, without any invidious comparison, he claims a striking superiority in point of greatness of original character, and it may now be as well to ask, what was that character?

In the first place, an admirable sagacity; in the second, an integrity of principle, inferior to that of no other man who ever lived; and thirdly, a courage and fortitude that nothing could subdue. These, combined with no ordinary share of benevolence, form a character of the highest order. That which, at the first view, seemed to be a disadvantage to Fox,—his want of learning, and his obscurity of station, was rendered, by his natural greatness, eminently advantageous: he had not to struggle with the bondage of creeds; he had not to lean on the delusive staff of classical knowledge; nor to grope his way by the glimmerings of school philosophy. He was thrown, by his absolute want of an ordinary education, on his Bible: he was compelled to drink, not at distant streams, turbid with the tramplings of many strange animals, and half exhausted by many drinkings, but at the fountain-head; and the native strength and superiority of his mind, shone forth as by the inspiration of one draught of the Divine Spring. With a wonderful clearness and singleness of eye, he at once comprehended the pure and simple system of the christian faith; casting away all the notions of the times, as so many cobwebs that ignorance and interest had thrown about it. Having once discerned the beauty and simple nobility of the christian principles, in the singleness of his soul he embraced them at once, heartily and for ever: no bias of selfishness, no hopes of honor or gain weighed with him for a moment: he embraced the pure faith of Christ for itself alone; and, with a fortitude and boldness worthy of a Christian warrior, he set forth to proclaim and to defend it in the face of the world.—*Howitt.*

OLD AGE.

Life presents few images of higher beauty, than that of a tranquil and virtuous old age. It is quite distinct from the beauty and power of all other periods. The innocence of infancy has a charm unsurpassed in its kind, nor are they to be envied who cannot see it. The simplicity of childhood finds its way to every heart, which selfishness has not cased, or system perverted. The buoyancy of youth, especially when subdued by the gentle hand of religion and gladdened by her smile, is inexpressibly lovely. And the sober strength of manhood, putting itself forth for the good of society and the enduring interests of man, is an object on which the eyes of all, even of the frivolous and corrupt, love to rest, or are forced to look with respect. But you will pass them all, if you see beyond them the venerable form, erect in its dignity, or bending with its load of years well-filled. Here is maturity. And if it has been attained beneath the warmth and is tinged with the rays of the sun of righteousness, there is a grandeur in its beauty, a majesty in its calmness, a mellowness and richness in its fruits, to which none can be indifferent. Even when it is broken with the infirmities of old age, when the senses are dulled, the mind impaired, and the multitude of years has become labor and sorrow, it is an object of deep respect and unusual interest, to every mind that respects itself and every heart that is interested in its race. For, beside the intrinsic venerableness of age, varied but never destroyed by circumstances, there will come occasional words of far-reaching recollection, brief hints full of experience and instruction, voices of warning, breaking upon the ear like the voices of the dead, and at times flashes of light issuing from hidden depths—all telling of an age that is past, and a soul that cannot decay. Then, as the shades of death creep on, see the tranquillity with which its approach is often watched, the subdued joy with which it is welcomed, the kind but unsparing faithfulness with which it is improved for the instruction of those around. And when (as we sometimes see in the saddest yet noblest wrecks, and to us among the valued tokens of the souls immortality) the worn out frame loses at last even its power of burdening and clouding, and the spirit which for a time had been its prisoner becomes again its Monarch, emerging from its dungeon darkness and re-ascending its throne of light, how unearthly does it appear,—how resistlessly does it command the perishing organs, its sensual servants, to do its will, or act as if now independent of their ministry! The sunken frame lifts itself up with a strength not its own, the drooping arm is new-nerved, the listless eye beams with no common light, the faltering voice recovers and deepens fearfully its tone, and the shrivelled lips, touched with an eloquence as of another world, give forth in moments volumes of gathered wisdom. It is not the master of fiction alone who has drawn a picture of such majesty in age and renovation in decay, nor imagination only that has dipped its pencil in these colors. It is reality. It is the Master of nature and man, the Framer of these bodies and Father of these spirits. It is He who hath said, 'Even to your old age, I am He; and even to hoary hairs will I carry you.'

It was a feature of antiquity, of ancient literature and manners, to inculcate uniform respect for the aged. Its declension in these latter days, is among the melancholy signs of the times. Once it was not only a disgrace but a crime, to fail of deference and respect to age. Now, is it not a common, and held to be a venial offence? Is it not creeping into that dearest and holiest of earthly relations—parent and child? And in all other relations, in all common cases, is not any high degree of respect, from the young to the old, more unusual and noticeable, than the want of it? Is it inculcated as it was formerly in our own land? Is it made, as it should be, a part of education, essential to good manners and good morals? If it be not, we may have cause to remember the sad declaration, 'Their is a generation that curseth their father, and doth not bless their mother.'

Let me press the importance of this duty. Let me urge it upon those, who have the office, or in any way the control, of education. Let me press it particularly upon the regard of the young themselves. Honor the aged. Look upon age as entitled of itself to your deference. Pay it every attention, render it every service in your power. Bear with its frailties, as belonging to its condition, and coming, it may be, upon you. Let those frailties never, in their presence or their absence, be the subject of your ridicule or amusement, or that of any around you if your rebuke can silence it. Regard it as an offence against nature, decency, manners and principle. Regard the opposite, habitual respect for age, as belonging essentially to the character of a man, a gentlemen, and above all, a Christian. Remember the emphatic word of the Lord to his chosen people;—'Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God.' Remember the terrible judgment visited upon those, who jeered at the 'bald head.' Be not impious mockers, but reverent helpers, of the aged. Delight to be a staff to their failing limbs, an enlivener of their solitary hours, a comforter of their sorrows. Help them to forget, not to remember, their deprivations and weaknesses. And if you are permitted to watch those weaknesses as they grow with the weight of years, to witness the decay of noble powers and the apparent withering of warm affection, if you see the inlets of knowledge and sources of common enjoyment one after another closing, if it be your privilege to walk by the aged step by step as they descend the vale—rejoice, that you can be both disciples and teachers of their waning wisdom; that you can be eyes to the blind, ears to the deaf, feet to the lame, ministers to the darkened but still eager mind, and messengers of life to the dying.—*E. B. Hall.*

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m 13

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